إغاثة اللهفان

SUPPORTING THE DISTRESSED AGAINST THE TRICKS OF SATAN

IMAM IBN AL-QAYYIM رحمه الله



Supporting the Distressed Against the Tricks of Satan

First Edition: 2014

ISBN: 978-1-910015-03-2

Printed and Distributed by:



Darussalam International Publications Ltd.
Leyton Business Centre
Unit-17, Etloe Road, Leyton, London, E10 7BT
Tel: 0044 208539 4885 Fax: 00442085394889
Website: www.darussalam.com
Email: info@darussalam.com

Cover design, review & typesetting by:
Abū Fātimah Azhar Majothī
www.ihsaandesign.com

SUPPORTING THE DISTRESSED AGAINST THE TRICKS OF SATAN

A SUMMARISED TRANSLATION OF THE MONUMENTAL BOOK

IGHATHA AL-LAHFAN FI MAQASID ASH-SHAYTAN

By Imam Ibn Qayyim Al-Jawziyya ﷺ

Translation and Summary by
Abdul Ali Hamid



DARUSSALAM

GLOBAL LEADER IN ISLAMIC BOOKS

Riyadh • Jeddah • Al-Khobar • Sharjah • Lahore • London • Houston • New York

بسم الله الرحمن الرحيم

Contents

FOREWORD

When Allah, glory be to Him, created Adam ﷺ, He ordered all the angels to bow down to him. They all did except Iblis (Devil or Satan) who refused to obey the order of Allah. He became disobedient and argued that he was created by fire and Adam was created by mud and Fire was superior to mud. For his arrogant attitude, Allah cursed him and expelled him from Paradise. Iblis vowed to misguide the progeny of Adam because of him being disgraced. So far he is performing his job with precision and he spreads his deceptive trap all over the world to stop people from following the way of Allah and His Messenger ﷺ. Satan has plentiful tricks up his sleeve and ingeniously employs them according to the status and circumstances of a person.

This book reveals the most common tricks used by Satan. It is written by Ibn Qayyim Al-Jawziyya, an outstanding and prolific writer. He seems to have comprehensive knowledge of Satan and his tricks and decided to enlighten the servants of Allah so that they may take precaution against them and protect their faith and good deeds. The assault of Satan begins at level of the heart which is a seat of faith and centre of intellect. He strives to whisper erroneous ideas in the heart and trap a person by his wicked schemes and tricks in order to mislead the people. Since the heart is the main target of the Satan, the author starts with describing its types. He divides the heart into healthy, sick and dead and speaks about each of them. Then he deals with the illnesses of the heart

followed by their treatment. According to Ibn Al-Qayyim the illnesses of the heart can be treated by natural medicine or by religious methods. In the following chapter he ascertains that the alive and healthy heart produces all the good while a dead and dark heart is the source of all evil. Then he emphasises that the life and health of the heart cannot be achieved unless it is able to discern the truth and prefer it over falsehood. Chapter Six deals with the most important issue: that the heart cannot achieve happiness, contentment and pleasure unless it's Creator becomes the focus of worship, a primary objective and more beloved than anything else. In the following chapter he affirms that the Qur'an contains all the sources of treatment of the diseased heart. How can one purify his heart and strengthen it? This is the subject of the next chapter. He then discusses the purity of the heart from all types of filth and deals with the signs of the illness of the heart. Subsequently he discusses the way in which the heart can be protected from the domination of the soul with all its evils in it. In chapter 12 he explains how the heart can be treated from illnesses caused by Satan. Chapter 13 is the final chapter and the most detailed one; it deals with the wicked tricks of Satan which he uses to misguide the servants of Allah.

The book is divided into thirteen chapters and according to the author the last one is the main objective and inspiration of writing this book.

The writing of Ibn Al-Qayyim includes many digressions as during the discussion of an issue he starts explaining, then leaving the main topic aside. This is a very salient feature of his writing which can be seen in all his books. For example

while dealing with the stratagem of Satan for obstructing people from the right path he began detailing the ways of getting away from the plots of others. He set a section about the schemes of Satan using the tricks, stratagem and deception and then started discussing the *hilah* or manoeuvre, whether it is allowed or not. He cited the arguments of the scholars who held that all tricks are forbidden, and announced that plots and stratagem are not allowed because it is tantamount to deceiving Allah and His Messenger ﷺ. Then he listed some permissible devices to escape a difficult situation. He mentioned 80 cases and suggested some devices to benefit the person trapped in a problem. Then he proceeded to discuss the types of devices and tricks and refuted the claim of those who allowed the use of tricks to reach a prohibited goal. This discussion and analysis is spread over 254 pages of the original book. Another example is that he wrote 106 pages about the people who suffer from doubts in their actions and go to extremes. He detailed their actions in performing ablution and wasting a large quantity of water because they are not sure while the Messenger of Allah ﷺ advised his community not to waste water. He also mentioned their confusion when they made intention or perform the prayer. There are some other examples of this type of digression.

The book in its original Arabic format contains 1151 pages. I abridged and selected the matters which I thought would be useful to English readers.

One thing is to be noted that he calls Satan 'the enemy' of Allah while the Qur'an never described him with this title. It calls Satan the enemy of man. Allah Almighty rebuked Adam

and his wife when they approached the tree which Allah has commanded them not to approach saying:

وَأَقُل لَّكُمَآ إِنَّ ٱلشَّيۡطَٰنَ لَكُمَا عَدُوٞ مُّبِينٞ

"Did I not warn you that Satan was your sworn enemy?" (7:22)

The Almighty commanded human beings:

وَلَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ

"Do not follow Satan's footsteps, for he is your sworn enemy." (2: 208)

إِنَّ ٱلشَّيۡطَٰنَ لِلۡإِنسَٰنِ عَدُوّٞ مُّبِينٞ

"Satan is man's sworn enemy." (12:5)

إِنَّ ٱلشَّيۡطَٰنَ لَكُمۡ عَدُوّٞ فَٱتَّخِذُوهُ عَدُوًّاۚ

"Satan is your enemy, so treat him as an enemy." (35:6)

There are many other places where Satan has been described as the enemy of human being. (See 28:15; 36:60; 43:62; 17:53.)

In this book the author discussed only those schemes of Satan by which he tries to mislead mankind and lead them astray. In another book he described some other tricks of Satan by which he directs a man to wrong path by inspiring him to perform good deeds. Satan encourages man to do more and more until he fills his mind with arrogance and

pride and the person starts thinking that he is better than others. In this way he spoils all his hard earned good deeds.

He discussed the case of *tahlil* - that is when a person announces three divorces at one time making his wife prohibited for him and hires someone to have intercourse with her to make her permissible for him. He looked at the situation fully and confirmed that the right way of divorce as prescribed by the Qur'an and the *Sunnah* is to announce one divorce and stop. If the husband wants to return to his wife in the waiting period he can do so, but if the waiting period expires still he has a chance of reconciliation with his wife by activating a new contract. Allah, out of His mercy has allowed sufficient stage-wise opportunities to men to redress their hasty decisions. Based on this provision of the Qur'an any number of divorces announced at one time was considered as one i.e. the first one which will be followed by remaining two if the need arises. This system i.e. that three divorces pronounced at one time is to be considered as one, was practised by the Muslims in the time of the Muhammed the Messenger ﷺ and throughout the regime of Abu Bakr and a few years of Umar's rule. Then Umar decided to change it because he thought that the people showing haste in this enormous matter were supposed to be patient. To penalize or discipline people he announced that anyone who pronounces three divorces together will be valid and his wife will become unlawful for him. Unfortunately this ruling was accepted by the majority of the jurists. The author asserts that people faced a dilemma and sadly they devised a way out suggested by Satan. The person who pronounced three divorces together and thus made his wife unlawful to him agreed with

another person to marry his wife for a night, have intercourse with her and divorce her on the following day. A very shameful act indeed!

Furthermore, the author puts all the arguments in a detailed and logical way. He also dealt in detail with the case of the people who are enchanted by beautiful faces, male or female, and commit all kinds of sins with them. He considers this the big plot of Satan, and advises people to be very careful in this matter.

The author also detailed the causes and process of people being involved in idol worshipping. The origin or root cause of idol worshipping was showing respect to the graves of the religious people, which later turned into worshipping them. He portrays the acts of those who are trapped by Satan in grave worshipping and laments over their irrational actions. He points out to many groups of idol worshippers and says that most of the people of the world are associated with this act of *shirk (polytheism)* except the '*hunafa*', who follow the path of *tawhid* or pure monotheism. He speaks about the various groups who worship different objects; some worship fire, others water and some all types of animals and stars. He also spoke about the Magians and philosophers.

Ibn Al-Qayyim gave a detailed description of the falsity of the Christians: their worship of the Cross and painting the pictures of Jesus, his mother Mary and many Saints. At the end he gives detailed information about the Jews, the people who deserved the wrath of Allah because of their disobedience to His commands and gross misconduct towards their Prophets. They were the people whom Allah favoured by His grace but instead of being grateful to Him

they were ungrateful and subjected their Prophets to oppression and mockery. They changed the rulings of Torah, altered its texts and distorted the teachings of the Prophets. He cited many examples of their misdeeds and affirmed that they rightly deserved the wrath of Allah Almighty.

We notice that Ibn Al-Qayyim has gained extensive insight into the devices and tricks used by Satan aiming to misguide people. He writes with brilliance, skills and experience acquired by meticulously observing the behaviour of people around him, Muslims and non-Muslims alike. He is known for his microscopic observation of people and noticed the handiwork of Satan and its harmful impact. He also benefitted from his vast reading and commendable knowledge of Qur'an and Hadith. He was disturbed by noticing the success of Satan with the servants of Allah who followed his ways in order to satisfy their whims to become popular among the masses. He tried to warn people against the tricks of the Satan in many of his works whereas this book was written exclusively on this subject. The book is a detailed one as indicated earlier, I only selected the paragraphs which I found useful and translated them into English language for the benefit of those who are not able to read and understand Arabic. I hope they will find the book useful and enlightening. May Allah grant peace and comfort to the soul of the author and grant us His forgiveness and mercy.

It is worth noting that subheadings mentioned in the table of contents are mainly for the benefit of the reader and not mentioned in the respective chapters.

Finally I would like to express my sincere gratitude to Dr. Zubair Chaudhry who perused the manuscript and put it in order. He made valuable suggestions to improve the text and gave it the final form. May Allah reward him well for his help.

Abdul Ali Hamid
Slough, Berkshire,
United Kingdom

INTRODUCTION

HOW TO GET RID OF THE TRICKS OF SATAN

In the name of Allah, the Most Beneficent, the Most Merciful. Praise is due to Allah Who manifested Himself to His friends through the attributes of His greatness and illuminated their hearts by revealing to them the qualities of His perfection. He was known to them through His graces and bounties, which He conferred on them. They firmly believed that He is Allah, the One, and the Eternal. There is no partner to Him in His essence or His attributes or His works. He is as He has described Himself, above what any of His creatures may describe Him. No one can praise Him the way He has praised Himself at the tongue of the one whom He honoured by sending him to the people. He is the First, nothing is before Him, He is the last, there being nothing after Him; He is Outward, nothing being above Him, Inward nothing being beyond Him. He is not hidden from His creatures. He is Ever Living, Ever Watchful, the One and the Eternal. He alone will remain while all the creatures are destined for annihilation.

He is All-Hearing Who hears the noise of all sounds with their different languages and variety of needs. One sound does not distract Him from another and the various supplications do not confuse Him. He does not get annoyed with the persistent asking of the people. He is All-Seeing Who sees the movements of a black ant on a solid rock in a

dark night wherever it is. Moreover He sees the change of the heart of His servant and alteration of his conditions. If he comes close to Him, He receives him, and if he turns away, He does not desert him and surrender him to his enemy, but He takes care of him, He is more kind to him than a mother to her child. If he turns to Him in repentance, He is more pleased with his repentance than a man who loses his camel on which his food and drink are loaded then he gets it back. If he insists on rebellion and continues to disobey Him in his works, takes His enemy as friend and cuts his relations with his master, then he deserves to perish and only an unfortunate person is doomed to perish because the mercy of Allah is encompassing and His grace is overwhelming.

I bear witness that there is no being worthy of worship except Allah, the One Who has no partner, Who is above being similar or like anyone, and free from having partners or rivals. What He gives nobody can withhold and what He withholds nobody can give. No one can turn His decision and no one can reverse His order."

وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ ۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ

"If He wills harm on a people, no one can ward it off, and they have no protector apart from Him." (13:11)

I bear witness that Muhammad ﷺ is His servant and Messenger, who fulfilled his duty to Him, was the keeper of His revelation and the best among His creatures. He sent him as the mercy to the universe, leader of the righteous people, a

source of regret for the unbelievers and a proof for the servants. He sent him after a break in the sequence of the messengers, and He guided mankind through him to the most upright path and clearest way. The Almighty made his obedience, love, respect, veneration and fulfilment of his right an obligatory duty for the people. Allah opened his heart, removed his burden, raised his reputation high and imposed humiliation and disgrace on those who disobeyed his order.

He remained firm in delivering the command of Allah, the Greatest, nothing could stop him until the world became full of light with his message and the people embraced Islam in crowds. His mission spread like the sunshine in all directions and his religion reached all corners. Then Allah took him unto Him to fulfil the promise He made to him in His Book, after he conveyed the message, rendered back the trust, acted sincerely with the community, struggled in the way of Allah, put the religion in order and left his community on the clear and bright path for those who follow him. Allah said:

قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ

"Say: this is my way, based on clear evidence, I, and all who follow me, call to Allah – glory be to Allah! – I do not join others with Him." (12:108)

This special relation between the servant and Allah destroys the attempts of the devil to deceive him.

Allah, the Most High, has not created the people without a purpose and in vain, He made them responsible for certain duties and obligations and imposed on them the task of understanding fully His instructions and following them. He divided them in two groups: wretched and happy and set for each group an abode. He provided them with the sources of knowledge and acts, which are the heart, ears, eyes and other parts: all as a grace and bounty. Whoever used them in His obedience and followed the path of His guidance and did not turn away from it, he had fulfilled the obligation of appreciating His bounties and chose the path of the pleasure of his Creator; and whoever used these bounties to satisfy his desires he did not take care of the right of his Creator, and will regret when he will be asked about it and will suffer from lasting grief. All the parts of his body are going to account for their actions. Allah said:

إِنَّ ٱلسَّمۡعَ وَٱلۡبَصَرَ وَٱلۡفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنۡهُ مَسۡـُٔولٗا

"Ears, eyes and heart all will be questioned."
(17:36)

Since the heart is like the king who controls the rest of the parts of the body, which follow its command and obey it in their actions, it carries great value. The rest of the parts follow it in good or bad. That is why the Messenger of Allah ﷺ said:

> **"Beware, there is a morsel of flesh in the body which if is right the whole body will be right and if it is spoiled the whole body is spoiled. It is the heart."**[1]

[1] Bukhari (52), Muslim (1599)

It is the king of all other parts and they are under its control following what it commands. No act of theirs can be correct unless it emanates with its intention because it is like the shepherd for them responsible for their actions and every person in charge of others is going to be asked about those who were under his authority. Due to this importance of the heart the righteous people took interest in keeping it on the straight path and considered it essential to monitor it and keep it on the right course.

The enemy of Allah, the devil, knew that the heart held the central position on which everything depended; so, he endeavoured to fill it with all sorts of whispers and vain desires with the intention of diverting it from the right path. He surrounded it with sources of misguidance and set devices and nets to trap it. To get out of his tricks is not possible except by seeking help of Allah, sticking with the causes of His pleasure and acquiring the humility of servitude, which is the best weapon a man can have to enjoy the protection of Allah; He said to Satan:

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلْغَاوِينَ

"You will have no power over My servants." (15:42)

Since Allah Almighty by His grace gave me knowledge of the diseases of the hearts and their cure, and the whisperings of Satan in them, which result in affecting them and consequently spoiling the works of a man, I decided to record the information in this book. May Allah benefit those who read it and I request them to ask Allah to bless me with His

mercy and forgiveness. I named it ***'Ighath al-Lahfan fi Masa'id al-Shaytan'***, 'Supporting the Distressed Against the Tricks of Satan'.

I divided it in 13 chapters, the last one which deals with the tricks applied by Satan to deceive the human beings is the most important one. As a matter of fact this is the purpose for which this book was compiled.

I ask Allah to make it purely for His sake and grant the benefit of it to its author and those who go through it, in the world and the Hereafter. He is surly All-Hearing, All-Knowing. There is no power, no strength except with Allah, the Most High, the Great.

CHAPTER ONE

THE DIVISION OF HEARTS: HEALTHY, SICK AND DEAD

Since the heart is described with life and death, it is divided accordingly in to three conditions:

1. Regarding the healthy and *sound heart* which is the source of salvation for a man, Allah said:

   يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ • إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ

   "The Day when neither wealth nor children can help, except one who comes before Allah with a sound heart." (26:88-89)

   The 'sound heart' is that which is saved from any desire that is opposed to the command and prohibition of Allah, and free from any doubt concerning what He has said. Such a heart is free from submission to anyone except Allah, no one else's love finds a place in it and it is entirely devoted to Him preferring His pleasure in all conditions. This is the real devotion which is exclusively deserved by Allah Almighty.

   The sound heart is that which is free from any share of others in love, hope, fear or reliance. It is sincerely focused on Him: its love is for the sake

of Allah, its hatred is for the sake of Him, It gives for the sake of Allah and holds back for the sake of Him. Some scholars said: There is no act no matter how small it is but two registers are opened for it to record why it was done and how. The first is the question about the motive behind it whether it was done to achieve a worldly benefit or the pleasure of Allah. The second is to see whether the Sunnah of the Messenger ﷺ was followed in carrying it out. The first is about sincerity and the second is about following the Prophet ﷺ. No action is accepted by Allah without these two elements.

2. The second type of heart is the *dead heart*, which does not recognize its Lord, does not worship Him and does not follow His commands in his love and hatred, rather it follows its desires and lust even if it leads to the anger and wrath of its Lord. It is only concerned with its craving and completely ignores the pleasure or wrath of its Lord. It is devoted to objects other than Allah. Its love, hatred, hope, fear agreement and disagreement and humbleness are directed to them. It does not listen to the caller who calls it to Allah and the Hereafter but responds to the accursed Satan. It is the world which makes it happy or sad, and the desire blocks its ear and eye against any truth and pushes it to the sinful path. Association with this type of heart is an illness,

social relation with it is a poison and sitting with it is destruction.

3. The third heart is the one which is alive but has *diseased*. So it has two elements pulled by each one to its side. It has the love of Allah, sincere faith in Him, which is the essence of its life; but it also has the love of desires and craving for satisfying them, and also has envy, arrogance, self conceit and love of prominence in the world: all these are the source of its destruction. It is trapped between two motives one is pushing it to Allah, His Messenger (ﷺ) and the Hereafter, and the second pulling it to the temporal joy of this world.

The first heart is live, devoted, soft and understanding, the second is dry and dead and the third is sick struggling between safety and destruction. Allah the Exalted said:

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلْقَى ٱلشَّيْطَٰنُ فِىٓ أُمْنِيَّتِهِۦ فَيَنسَخُ ٱللَّهُ مَا يُلْقِى ٱلشَّيْطَٰنُ ثُمَّ يُحْكِمُ ٱللَّهُ ءَايَٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ • لِّيَجْعَلَ مَا يُلْقِى ٱلشَّيْطَٰنُ فِتْنَةً لِّلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْقَاسِيَةِ قُلُوبُهُمْ ۗ وَإِنَّ ٱلظَّٰلِمِينَ لَفِى شِقَاقٍۭ بَعِيدٍ • وَلِيَعْلَمَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ أَنَّهُ ٱلْحَقُّ مِن

رَّبِّكَ فَيُؤْمِنُوا۟ بِهِۦ فَتُخْبِتَ لَهُۥ قُلُوبُهُمْ ۗ وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ

ءَامَنُوٓا۟ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

"We have never sent any messenger or prophet before you (Muhammad) into whose wishes Satan did not insinuate something, but Allah removes what Satan insinuates and then Allah affirms His message. Allah is All-Knowing and Wise. He makes Satan's insinuations a temptation only for the sick at heart and those whose hearts are hardened – the evildoers are profoundly opposed (to the Truth) – and He causes those given knowledge to realise that this revelation is your Lord's truth, so that they may believe in it and humble their hearts to Him; Allah guides the faithful to the straight path." (22:52-54)

Allah divided the hearts in the above verses into three: two are subjected to temptation and one is safe. The two tempted is the hearts is are sick and the heart which is hardened, while the safe heart is the believing and devoted one.

The temptation of Satan and doubts he casts in the hearts are trial for the first two hearts and is a source of strength for the third one which is faithful. Hearts facing temptations are of two kinds:

1. The first one is that which accepts and endorses them. When temptation takes full control of it, it results in two destructive dangers which affect it:
   i. Confusion of good and bad, which makes the man unable to distinguish between them. When it becomes deep-rooted, the person

starts considering good as bad, bad as good, the Sunnah as innovation and innovation as Sunnah, and the truth as falsehood and the falsehood as truth.

ii. It becomes so dominated by desires that it follows them at the expenses of the teachings of the Messenger ﷺ.

2. The second type of the heart is that which is illuminated by the light of faith; when it faces temptation, it rejects and repels it, which increases its light and power.

The companions divided the hearts into four categories:

1. An empty heart in which a lamp is burning, it is the heart of the believer;
2. A covered heart, it is an unbeliever's heart;
3. An inverted heart, which is the heart of a hypocrite who knew then denied, saw then became blind;
4. A heart struggling between the sources of hypocrisy and belief.

CHAPTER TWO

THE REALITY OF THE ILLNESS OF THE HEART

Allah the Exalted said about hypocrites:

فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا

"There is a disease in their hearts to which Allah has added more." **(2:10)**

He also said:

لِّيَجْعَلَ مَا يُلْقِى ٱلشَّيْطَٰنُ فِتْنَةً لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَٱلْقَاسِيَةِ قُلُوبُهُمْ

"He makes Satan's insinuations a temptation only for the sick at heart." (22:53)

He said:

يَٰنِسَآءَ ٱلنَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ ۚ إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِي قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

"Wives of the Prophet (ﷺ), you are not like any other woman. If you are truly mindful of Allah, do not speak too softly in case the sick at heart should lust after you." (33:32)

وَمَا جَعَلْنَآ أَصْحَـٰبَ ٱلنَّارِ إِلَّا مَلَـٰٓئِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَـٰنًا ۙ وَلَا يَرْتَابَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ وَٱلْمُؤْمِنُونَ ۙ وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْكَـٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَـٰذَا مَثَلًا

"We set none but angels as guardians for the Fire and We have made their number a test for the disbelievers. So those who have been given the Scripture will be certain and those who believe will have their faith increased: neither those who have been given the Scripture nor the believers will have any doubts, but the sick at heart and the disbelievers will say, 'what could Allah mean by this description." (74:31)

The Almighty described five wise reasons behind making the number of angels appointed to guard Hell as 19:

1. As a trial for the disbelievers to increase their disbelief and misguidance;
2. Strength of the certainty of the people of Scripture by discovering that the information given by their prophets is in agreement with what the Qur'an has said;
3. Increase in the faith of the believers by accepting it;
4. Omission of the doubt from the people of Scripture as they are certain about it and from the believers because they attested it;

5. The perplexity of the disbelievers and those who have disease in their hearts.

This is the condition of hearts when the truth comes to them: a heart is afflicted with disbelief and denial, and the other increases in its faith and certainty, and a third one is that which firmly believes in it and the last one which is confused and is unable to grasp its message.

The heart is in need of what can protect its strength and that is belief and good deeds, it is also in need of some measures that can keep it away from the harmful matters and that is to keep away from all kinds of acts of disobedience and sin, and in need of cleansing it from the bad influence which affect it and that is by making sincere repentance and seeking forgiveness of the Forgiver of the sins.

The disease of the heart is a kind of degeneration which corrupts its understanding of the truth. It makes the person unable to recognize the truth or makes him see it opposite of what it is. He lacks comprehension of it and develops hatred of the useful reality or the love of harmful falsehood. As a sick body is hurt by a slight touch of heat or cold, which do not hurt the healthy body, the heart with disease is affected by little doubt or desire and is not able to resist while the sound and healthy heart is capable of repelling greater doubts and desires.

CHAPTER THREE

THE DIVISION OF THE ILLNESSES OF THE HEART INTO NATURAL AND RELIGIOUS

The disease of the heart is of two kinds:

The first one is that which does not cause pain at once like the disease of ignorance, doubts and desires. This type is the source of greater pain, but because of the corruption of the heart it does not feel it. The dominance of ignorance and lust prevents it from feeling the pain. The treatment of this illness is to refer to the Messengers of God and their sincere followers as they are the doctors of this kind of disease.

The second type is the disease which causes pain immediately like grief, worry, sorrow and anger. This type can be cured by natural treatment through removing the symptoms or by treating it with its opposite. The heart feels pain as the body does and vice versa. The diseases of the hearts that can be treated by natural treatment are restricted to this world, and do not cause pain after the death.

The diseases that can be cured only by prophetic spiritual medication are those which cause permanent pain and suffering if they are not treated by their opposites. Grief, worry and sadness are the diseases of the heart and their cure lies in their opposite like happiness and joy. If that was done by the right methodology, the heart will be cured, but if the

treatment was by wrong measures, the illness will be masked and will cause more harmful diseases. The same applies to the disease of ignorance; some people treat it with incorrect knowledge and think that they have been cured while it is not so, it rather increases the illness. However, the heart being engaged with that treatment does not realise hidden pain. The heart of a person suffering from doubt feels pain until he acquires the correct knowledge. The heart is constricted by ignorance and misguidance and opens with guidance and knowledge. Allah Almighty said:

فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ ۖ وَمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِى ٱلسَّمَآءِ

"When Allah wishes to guide someone, He opens his breast to Islam, when He wishes to lead them astray; He closes and constricts their hearts as if they were climbing up to the skies." (6:125)

The important thing is that some of the diseases of the hearts can be treated by natural medication and others need religious spiritual treatment. The heart has life and death, and it falls sick and gets cured; these are more significant than it is with the body.

CHAPTER FOUR

THE LIFE AND BRIGHTNESS OF THE HEART ARE THE SOURCE OF EVERY GOOD IN IT AND THE DEATH AND DARKNESS OF IT IS THE SOURCE OF EVERY EVIL IN IT

The basic source of every good and happiness for a servant or rather every human being is his perfect life and light. Life and light are the substance of every good. Allah said:

أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَٰهُ وَجَعَلْنَا لَهُۥ نُورًا يَمْشِي بِهِۦ فِي ٱلنَّاسِ كَمَن مَّثَلُهُۥ فِي ٱلظُّلُمَٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا

> ***"Is a dead person brought back to life by Us, and given light with which to walk among people, comparable to someone trapped in deep darkness who cannot escape?" (6:122)***

Allah the Great has put together in this verse the two basic elements: life and light. By life a person acquires his strength, and with it he enjoys his hearing, seeing, modesty, chastity, courage, patience and all other noble characters. He is also able to appreciate good and abhor bad. When his life is perfect these qualities become strong and when his life is in disorder they also become weak. A healthy and sound heart when confronted by bad thoughts abhors them and runs

away from them unlike a dead heart which is unable to differentiate between good and bad. Abdullah b. Mas'ud said: 'A man who does not have a heart to know good and bad is doomed to perish.'

The same is true about the heart which is afflicted by desires; it moves to what is attractive in accordance with the strength or weakness of the illness.

In the same way when the light and brightness of the heart is adequate the true dimensions of all matters are reflected in it and it recognizes the beauty and ugliness of them.

Allah explained this in many places in His Book. He said:

وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا

"So We have revealed a spirit to you by Our command: you knew neither the Scripture nor the faith, but We made it a light, guiding with it whoever We will of Our servants." (42:52)

The Most Merciful combined in the above verse the spirit which is the source of life and the light which produces radiance and illumination. He stated that His Book contains both elements: it is spirit which provides life to the hearts and light which illuminates them.

He said in another verse:

أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَـٰهُ وَجَعَلْنَا لَهُۥ نُورًا يَمْشِى بِهِۦ فِى ٱلنَّاسِ كَمَن مَّثَلُهُۥ فِى ٱلظُّلُمَـٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا

"Is a dead person brought back to life by Us and given light with which he walks among people comparable to someone trapped in deep darkness who cannot come out of it? (6:122)

He declared the person who turns away from the obedience and is unaware of the essentials of faith as dead, who is unable to move by himself, then Allah guides him to the faith and he becomes capable to understand the difference between the truth and falsehood.

The Almighty explained His revelation and the condition of His servants by illustrations of water and fire. He said:

أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَةٌۢ بِقَدَرِهَا فَٱحْتَمَلَ ٱلسَّيْلُ زَبَدًا رَّابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِى ٱلنَّارِ ٱبْتِغَآءَ حِلْيَةٍ أَوْ مَتَـٰعٍ زَبَدٌ مِّثْلُهُۥ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْحَقَّ وَٱلْبَـٰطِلَ ۚ فَأَمَّا ٱلزَّبَدُ فَيَذْهَبُ جُفَآءً ۖ وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ فَيَمْكُثُ فِى ٱلْأَرْضِ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ

"He sends water from the sky that fills riverbeds to overflowing, each according to its measure. The stream carries on its surface a growing layer of froth, like the froth that appears when people melt metals in the fire to make ornaments and tools: in this way

Allah illustrates truth and falsehood - the froth disappears, but what is of benefit to people stays behind – this is how Allah makes illustrations." (13:17)

Allah gave the example of water for His revelation which gives life and of fire which produces light. The Almighty stated that the streams flow according to its measure; a big stream contains a huge amount of water, and a small one contains a small quantity. The same is true about hearts: a broader heart contains abundant knowledge and a narrow heart contains according to its capacity. He gave the example of doubts and desires, which the hearts carry like the flood carries froth on its surface and removal of useless froth thus leaving cleansed water.

Allah the Great said in another place:

مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ

"Whoever, male or female, does good deeds and has faith, We shall give them a good life and reward them according to the best of their actions." (16:97)

۞ وَقِيلَ لِلَّذِينَ ٱتَّقَوْا۟ مَاذَآ أَنزَلَ رَبُّكُمْ ۚ قَالُوا۟ خَيْرًا ۗ لِّلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ ٱلْمُتَّقِينَ

"There is a reward in this present world for those who do good, but their home in the Hereafter is far better: the home of the righteous is excellent." (16:30)

He stated that He gives good reward in this world and the Hereafter to those who do good deeds, but those who are involved in bad acts face misery here and in the Hereafter. He said:

وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ

"Whoever turns away from it will have a life of great hardship. We shall bring him blind to the Assembly on the Day of Resurrection." (20:124)

Allah put these two groups together in the following verse:

فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ ۖ وَمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِى ٱلسَّمَآءِ ۚ كَذَٰلِكَ يَجْعَلُ ٱللَّهُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يُؤْمِنُونَ

"When Allah wishes to guide someone, He opens their breast to Islam; when He wishes to lead them astray, He closes and constricts their breast as if they were climbing up to the skies. That is how Allah makes the foulness of those who do not believe rebound against them." (6:125)

The people of guidance and faith enjoy the opening and expansion of their breasts and the people of misguidance suffer from the constriction and confinement of their breasts.

CHAPTER FIVE

THE HEART CANNOT ACHIEVE LIFE AND HEALTH UNLESS IT IS CAPABLE OF UNDERSTANDING THE TRUTH, YEARNS FOR IT AND PREFERS IT OVER OTHER THINGS

The heart has two powers: (a) the power of knowledge and distinction and (b) the power of intention and desire. And it is by the use of these two powers that it acquires its perfection and uprightness. The one who does not know the truth is astray, the one who knows it but prefers other things over it is the subject of the wrath of Allah and the one who knows it and follows it, is the one who has been blessed. Allah the Exalted ordered us to ask Him in our prayer to guide us to the path of those whom He has favoured, and not those who have incurred His wrath or those who have gone astray. Christians are marked by misguidance because they are the community of ignorance and Jews are marked by wrath because they are the people of stubbornness and this community is the one which has been favoured.

Allah said:

وَٱلْعَصْرِ • إِنَّ ٱلْإِنسَـٰنَ لَفِى خُسْرٍ • إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ

"By the time, man is in loss, except for those who believe, do good deeds, urge one another to the truth, and urge one another to steadfastness." (103:1-3)

Allah the Exalted swore by the time, which is the period of good or bad acts, due to the fact that everyone is in loss except for those whose power of knowledge is perfected by faith in Allah and whose power of act is completed by working according to His commands. Such a person was perfect in himself by useful knowledge and good deeds, and perfected others by urging them to do the same and by persevering steadfastly.

In many other places in the Qur'an Allah Almighty has stated that successful people are those who recognize the truth and follow it and the people of loss are those who do not know the truth or actively oppose it.

CHAPTER SIX

THERE IS NO HAPPINESS, NO JOY, NO SOUNDNESS FOR THE HEART UNLESS IT'S CREATOR AND LORD IS TAKEN ALONE AS THE OBJECT OF WORSHIP AND HE IS LOVED MORE THAN ANYTHING ELSE

It is well known that all the creatures - angels, humans, jinn and animals, are in need of acquiring what is beneficial to them and repulse what is harmful to them. This depends on the acquired knowledge of what is beneficial or harmful. It also requires the knowledge of what is desirable and sought for, which can bring joy as well as the knowledge of the source that can help in acquiring it. Opposite to that are two things: the hateful and harmful and what can help in repelling it. So there are four possibilities:

1. An object that is loved and desired;
2. An object that is hateful and undesired;
3. Means to acquire the loved object;
4. Means to repel the undesired object;

These four matters are essential for every man, rather every living creature, on which their existence and perfection depend. When this is established then it is essential that Allah be the object that is desired and sought for; His pleasure is

sought and His bliss is searched for. He alone can give help to achieve it. Devotion to other than Him is the hateful and harmful object and it is He who can help in repelling it. He encompasses all the above mentioned four elements. This is attested by the statement of the person (i.e. the Messenger ﷺ) who knew Him most; he said in his supplication:

> **"I seek refuge in You from Your anger, seek refuge in Your forgiving from Your punishment and seek refuge in You from You."[1]**

He also said:

> **"O Allah, I have surrendered myself to You, turned my face to You, entrusted my affair to You, and sheltered my back to You, in hope and fear from You, there is no shelter or safety except in You."[2]**

This is explained below:

1. All the affairs return to Allah, all the praise belongs to Him, the sovereignty is for Him, all the good is in His hands, no one is capable of praising Him the way He has praised Himself. As a result the servant's happiness and success lie in realization of the meaning of,

   إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

   "*only You we worship and it is You we ask for help.*" *(1:5)*

---

[1] Muslim (486)

[2] Bukhari (247), Muslim (2710)

The servitude contains the desired goal in the perfect way and it is the Lord whose help is sought in achieving that goal. Allah is the One to Whom the hearts turn in love and respect, reverence, adoration, humbleness, devotion, fear, hope and trust. The *Rabb* and Lord is the One Who takes care of His creatures; He creates him then guides him to what is good for him. So, there is no deity other than Him and there is no Lord except Him. These two basic points have been repeated in many places in the Qur'an:

فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ

"Worship Him, and put your trust in Him." (11:123)

وَمَا تَوْفِيقِيٓ إِلَّا بِٱللَّهِۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

"My success can only come from Allah, I put my trust in Him, and always turn to Him." (11:88)

وَتَوَكَّلْ عَلَى ٱلْحَيِّ ٱلَّذِى لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِۦۚ وَكَفَىٰ بِهِۦ بِذُنُوبِ عِبَادِهِۦ خَبِيرًا

"Put your trust in the Living (Allah) Who never dies, and celebrate His praise." (25:58)

قُلْ هُوَ رَبِّى لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ

"Say: He is my Lord: there is no being worth worshipping but Him. I put my trust in Him and to Him is my return." (13:30)

2. It is also to be remembered that Allah, glory be to Him, created the people to worship Him, which is the source of His recognition, love and devotion. In His remembrance the hearts find peace and the souls acquire tranquillity. By looking at Him in the Hereafter the servants' eyes will receive the real comfort and their grace will be completed. He will not grant them in the Hereafter anything that is more comfortable to their eyes and more rejoicing to their hearts than looking at Him and listening to His words directly without any intermediary. He did not grant them in this world anything better and more gratifying than faith in Him and desire to meet Him. The Prophet ﷺ combined these two matters in his following supplication:

   "O Allah, by Your knowledge of the hidden and Your power of creation keep me alive as long as You know it is better for me, and cause me to die when death is better for me. I ask for Your fear in open and secret, I ask You for speaking right in anger and happiness, I ask You for moderation in poverty and richness, I ask you for a pleasure which does not end, I ask You for comfort of eye that does not stop, I ask You for satisfaction after the decree, I ask you for the comfort of life after death, I ask You for the joy of looking at Your

Face, and for desire to meet You without any harmful calamity or misleading trial. O Allah, adorn us with faith and make us guiding and guided."[1]

The Prophet ﷺ put together in this supplication the best thing of this world which is the desire to meet Him, and the best thing of the Hereafter, which is to look at His Face. The perfection of the servant lies in being aware of the truth and following it so he said: "make us guiding and guided." Since the useful contentment is the one which comes after the decree, he asked for it after it happens. As many people speak truth when they are happy but when they get angry they are moved to falsehood, he asked for speaking truth in both conditions of happiness and anger. He asked for moderation in poverty and affluence as both are trials. Since the pleasure is for both the body and the heart as they lead to the comfort of the eye, he asked for both. Since the attractions are two types: attraction of the body and attraction of the heart, the latter being better and more valuable which can produce the former, he asked for the attraction of the heart saying: "adorn us with the decoration of faith." He asked for satisfaction after death because life in this world is surrounded by troubles and open and secret pains.

[1] Ahmad (4/264), Nisa'i (3/54)

In short he combined in this supplication the most pleasant of what is in this world and in the Hereafter. The need of people to worship their Lord is like their need for Him to create them, provide them with sustenance, keep their faults secret and protect them from fear. In reality their need to worship Him is greater because they cannot achieve any pleasure or happiness without fulfilling this obligation first. That is why Allah's right on His servants is that they worship Him alone without associating any other being to Him. For this reason Allah loves His believing servants who, consciously realize that only He is to be worshipped alone and as a result shows happiness with their repentance.

There is no power other than Allah which can bring peace, tranquillity and joy to the hearts. Whoever worships other objects, he may obtain some benefits, but the harm hidden in it is far greater than the benefit. It is like taking delicious poisonous food. If there is another deity in the heart besides Allah, it is diseased severely and the only remedy is to take that object out and turn sincerely to Allah, the Almighty.

3. The need of the servant to worship Allah alone without associating anything with Him can be compared with the need of the body to food and drink. The servant's heart and soul cannot be at peace without the remembrance of Allah. It cannot find comfort except in His recognition and love. Its fitness depends on taking His love, and directing his fear and hope to Him without any share of others. Even if he

gets some pleasure in the love of other objects, ultimately he will suffer from great pain and harm. The higher purpose of devotion and apparently tough commands is not to cause a man hardship or unbearable burden even though it may appear in some cases. These are the source of rejoice, satisfaction, joy and happiness for him. Allah has described it in the following verses:

يَـٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ◆ قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُوا۟ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

"People, a teaching from your Lord has come to you, a healing for what is in your hearts, and guidance and mercy for the believers. Say (Prophet), 'In Allah's grace and mercy let them rejoice: these are better than all they accumulate.'" (10:57-58)

Allah's grace and mercy in the above verses are Islam and the Qur'an as said by many early scholars.

4. The highest, noblest and best grace of the Hereafter is to look at the Face of the Lord and to listen to His speech as reported in *Sahih* of Muslim. The Prophet ﷺ said:

   "When the people of Paradise will enter it a caller will call: 'People of Paradise Allah has made a promise to you and wishes to fulfil it'. They will ask: 'What is that?' Didn't He brighten our faces, make our balances heavy, admit us into Paradise

and save us from Hell?' Then the veil will be lifted and they will look at Him. Allah has not given to them anything more beloved than looking at Him."[1]

The Hadith explained that though their Lord granted them all the joys they will find looking at Him more gratifying than any other thing. It will be better than the gratification of eating, drinking and enjoying the company of the beautiful eyed-maidens. Allah said about the unbelievers:

كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ • ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ

"No indeed! On that Day they (disbelievers) will be screened off from their Lord, they will be in Hell." (83:15-16)

The Almighty gathered two types of torments on them: the torment of Hell and the torment of screening off as He gathered two types of pleasure for His friends: the enjoyment of what is in the Heaven and the pleasure of looking at Him. He said:

إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ • عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ

"The truly good will live in bliss, seated on couches gazing (at their Lord." (83:22-23)

5. The creature does not have power to cause benefit or harm, or to give or withhold, or to guide or misguide,

[1] Muslim (181)

or to help or desert, to raise or debase and to bring honour or humiliation to anyone. It is Allah alone who has power over all these matters. Allah said:

مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ◆ يَٰٓأَيُّهَا ٱلنَّاسُ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَٰلِقٍ غَيْرُ ٱللَّهِ يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ

"No one can withhold the blessing Allah opens up for people, nor can anyone but Him release whatever He withholds: He is Almighty, the All Wise. People, remember Allah's grace towards you. Is there any creator other than Allah to give you sustenance from the heavens and earth? There is no god but Him. How can you be so deluded?" (35:2-3)

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ ۚ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ

"If Allah inflicts harm on you, no one can remove it but Him, and if He intends good for you, no one can turn His bounty away; He grants His bounty to any of His servants He will." (10:107)

أَمَّنْ هَٰذَا ٱلَّذِى هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ ۚ إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ ◆ أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ ۚ بَل لَّجُّوا۟ فِى عُتُوٍّ وَنُفُورٍ

"What force can help you if the lord of mercy does not? The disbelievers are truly deluded. Who can provide for you if He withholds His provision? Yet they insist in their insolence and their avoidance of the Truth." (67:20-21)

Allah in these verses put the help and the provision together because the servant is in need of someone who can drive away his enemy by His support and bring him benefit by His provision. It is only Allah who can do it; He is the Provider, the Lord of power, the Ever Mighty. By his perfect understanding and prudence the servant knows that if Allah touches him with some calamity no one else can remove it; and if Allah grants him some bounty it came from no other source but Him.

6. The attachment of the servant to any other than Allah is a source of harm to him especially when he takes it above his need and does not use it in the obedience of Allah. If he loves other objects beside Allah, He will deprive him of that. If he loves someone not for the sake of Allah, He will make him suffer from that love either in this world or in the Hereafter or in both. Allah said:

۞ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَـٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۗ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ۞ يَوْمَ يُحْمَىٰ عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَـٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا۟ مَا كُنتُمْ تَكْنِزُونَ

"Those who hoard gold and silver instead of giving in Allah's cause, they will have a grievous punishment: on the Day it is heated up in Hell's Fire and used to brand their foreheads, sides, and backs, they will be told: 'This is what you hoarded up for yourselves! Now feel the pain of what you hoarded.'" (9:34-35)

فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَـٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَـٰفِرُونَ

"Do not let their possessions or their children impress you: through these Allah intends to punish them in this world and for their souls to depart while they disbelieve." (9:55)

The punishment in this world will come in the form of pain, trouble and exhaustion. This is the share of

all those people whose objective is the world. The Prophet ﷺ said:
"Whoever's concern is the Hereafter Allah will put his wealth in his heart and put his matters together, and the world will come to him reluctantly; but the one whose concern is the world Allah will make his poverty between his eyes and shatter his matters and he will not get from the world except what has been decreed for him." [1]

In another Hadith the Prophet ﷺ reporting from Allah Almighty:

"Son of Adam, engage exclusively in devotion to Me I will fill your breast with wealth and will remove your poverty. If you do not do that, I will fill your hands with concerns and will not remove your poverty."[2]

The lover of the world cannot get rid from three things: (i) constant worry, (ii) permanent discomfort and (iii) relentless distress. This is because he does not benefit from his love nevertheless his soul will crave for unachievable abundance, as the Prophet ﷺ said:
"If son of Adam has two valleys of money, he will strive for a third one."

---

[1] Tirmidhi (2465)

[2] Tirmidhi (2466), Ahmad (2/358)

Al-Hasan wrote to ‘Umar b. Abd al-‘Aziz:
‘The world is the place to move on and not to stay. Adam was sent down to it as punishment. Be careful of it, commander of the faithful! The provision of it is to abandon it and wealth here is poverty. Every moment there is someone killed by it. It degrades people after upgrading them and makes poor those who hoard. It is like the poison which a man eats without knowing and suffers from death. Be in it like the one who treats his wounds and resorts to protection against what he dislikes; he endures the bitterness of the medicine to avoid long suffering.’

Be aware of this deceitful, tricky and treacherous home which is full of deception and has afflicted people by its illusion. It deceives by its hopes and looks affectionately at its suitors and appears in the form of an unveiled bride. The eyes are fixed at it, the hearts are bewildered and the souls are passionately in love. It is killing all its husbands. Some of its lovers succeed in achieving their aims and objectives and are blinded. They go beyond the limits forgetting their return to their Creator. Their minds are completely occupied by it until death approaches and then their remorse increases and grief doubled. They will face the pain and agony of death in addition to the distress of loss.

Another lover did not get from it what he expected and lived in agony and suffered from grief. He failed

to achieve his wish and exhausted his soul in its search. He left without any provision and reached a undesirable destination.

Be more cautious when you are pleased in it. When the man of the world is relaxed with pleasure, it leads him to an unpleasant consequence. Affluence, in reality is mixed with affliction as inevitably life is only meant to be terminated. Its happiness is mixed with grief, its hopes are false, its wishes are vain, its delight is worry and life in it is misfortune. If its Lord had not informed about and explained its nature by examples, it was sufficient to awaken a sleeping man and caution the unmindful. Indeed a warning has come from Allah, Who alerted about it and it has no value or significance to Him. He did not look at it since He created it. It was offered with all its treasures and their keys to our Prophet ﷺ but he declined to accept it. He did not like to love something which its Creator disliked or raise the status of something which its owner has degraded. Almighty kept it away from His righteous servants in order to test them and made it available to His enemies to get deceived by it. The deceived person who gets control over it thinks that he has been honoured and forgets what Allah did to His Messenger ﷺ when he tied stones on his belly.

Al-Hasan said: 'Some people honoured the world and it executed them on woods, you should degrade it for that will bring comfort to you.'

The people of the world know well the torment and various pains through which they go in its

pursuit. Since it is the biggest concern of those who do not believe in the Hereafter and do not expect meeting with their Lord their torment is in accordance with the quest of it. If you want to know the pain of these people consider the condition of a lover who is desperate in the love of his beloved; whenever he tries to approach, she runs away. She does not show any affection to him, but abandons him and joins his enemy. Such a person lives the most distressed life and wishes to die because he does not achieve from his beloved as passionately expected. That is enough as a torment to him but his suffering will magnify when he will be prevented from all the joys and will be subjected to punishment.

Everyone will be placed with what he loved in this world and in the Hereafter. The Messenger of Allah, Allah's ﷺ said: **"A man will be joined with whom he loved."**

Allah Almighty said:

وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَـٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ۞ يَـٰوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ۞ لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِى ۗ وَكَانَ ٱلشَّيْطَـٰنُ لِلْإِنسَـٰنِ خَذُولًا

"On that Day the evildoer will bite his own hand and say: 'If only I had taken the same path as the Messenger. Woe unto me! If only I had not taken so and so as friend – he led me away from the Revelation after it reached me. Satan has always betrayed mankind." (25:27-29)

﴿ ٱحۡشُرُواْ ٱلَّذِينَ ظَلَمُواْ وَأَزۡوَٰجَهُمۡ وَمَا كَانُواْ يَعۡبُدُونَ ۝ مِن دُونِ ٱللَّهِ فَٱهۡدُوهُمۡ إِلَىٰ صِرَٰطِ ٱلۡجَحِيمِ ۝ وَقِفُوهُمۡۖ إِنَّهُم مَّسۡـُٔولُونَ ۝ مَا لَكُمۡ لَا تَنَاصَرُونَ

"Gather together those who did wrong, and others like them, as well as whatever they worshipped beside Allah, lead them to the path of Hell, and halt them for questioning: Why do you not support each other now?" (37:22-25)

The point is that whoever loves anything beside Allah, its harm will affect him whether he was successful in attainment of his beloved or not.

7. The reliance of the servant on the creature and his trust on him is going to cause him harm. He will lose what he is expecting and will receive opposite of what he hoped for. Allah said:

وَٱتَّخَذُواْ مِن دُونِ ٱللَّهِ ءَالِهَةً لِّيَكُونُواْ لَهُمۡ عِزًّا ۝ كَلَّاۚ سَيَكۡفُرُونَ بِعِبَادَتِهِمۡ وَيَكُونُونَ عَلَيۡهِمۡ ضِدًّا

"They have taken other gods beside Allah to give them strength, but these gods will reject their worship and will even turn against them." (19:81-82)

وَٱتَّخَذُواْ مِن دُونِ ٱللَّهِ ءَالِهَةً لَّعَلَّهُمۡ يُنصَرُونَ ◆ لَا يَسۡتَطِيعُونَ نَصۡرَهُمۡ وَهُمۡ لَهُمۡ جُندٞ مُّحۡضَرُونَ

"They have taken other gods besides Allah to help them, though these could not do so even if they called a whole army of them together." (36:74-75)

8. Allah, glory be to Him, is Self-Sufficient, Kind, Mighty, Merciful: He does favour to His servant though He is not in need of him; He wants to bring good to him, remove affliction from him, not because He expects any benefit from the servant but only because of His benevolence and kindness. He has not created them in order to get provision from them or to use them for removal of any harm. He is the Provider, the Lord of power and Ever Mighty. Allah does not take someone as friend because He needs him as the human being do, but He takes people as friends as a matter of kindness, love and beneficence. The people help one another because of their interest and need. They may either want to achieve something in exchange or expect reward from Allah in the Hereafter. The Almighty is absolutely free from all such things and needs; He said in a Divine Hadith:

   "My servants, you cannot cause Me any harm, nor bring Me any benefit. These are your acts which I count them for you and then will give you full compensation. Then if someone gets good he

should be thankful to Allah, but if someone gets other than that he should blame himself alone."[1]

9. No one can be aware of the benefit unless Allah informed him, and he will not be able to achieve it unless Allah gives him power, he even will not think about it unless Allah creates intention in his heart. So, ultimately everything returns to the point from where it started.
10. Most of the people are interested in fulfilling their need even it may cause harm in the world or in the Hereafter, whereas Allah the Lord wishes to favour you not for His benefit but for your benefit, and removes hardship from you only for your safety. How then you attach your hope and fear to anyone else? Finally you should know that if all the creatures join together to bring some benefit to you, they will not be able to do so except what Allah has ordained for you; if they join together to cause you harm, they cannot do it except what Allah has decreed. Allah instructed His servant to say:

قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا هُوَ مَوْلَىٰنَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ

"Say: only what Allah has decreed will happen to us. He is our Master: let the believers put their trust in Allah." (9:51)

[1] Muslim (2577)

CHAPTER SEVEN

THE QUR'AN CONTAINS CURE FOR ALL DISEASES OF THE HEART

Allah, the Great, said:

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ

"People, a teaching from your Lord has come to you, and a healing for what is in your hearts." (10:57)

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

"We send down the Qur'an as healing and mercy to those who believe." (17:82)

We have mentioned earlier that the fundamental diseases of the heart are suspicions and desires, and the Qur'an provides cure for both. It includes decisive evidences and proofs to distinguish the truth from falsehood, and that is cure for the disease of suspicion, which corrupts knowledge and thought and make things appear in a distorted form. There is no book under the sky that includes such evidences and proofs about the lofty subjects of the oneness of Allah, an affirmation of life to come and prophecies as the Qur'an expounds. Whoever has been given by Allah the power of understanding he will be able to see truth and falsehood clearly with his

heart just as he sees darkness of night and brightness of day. He will realize that other books and their arguments include knowledge which is not reliable due to false conjecture and is of no value against the truth and correct matters. The pursuit of false conjecture is not beneficial to the heart and acquiring of truthful information becomes next to impossible. Whatever the theologians have to say it is said in the Qur'an in the best way and the most beautiful elucidation.

The cure of the diseases or lustful desires is contained in its wisdom and good teaching, motivation to withdraw from the world and pay heed to the Hereafter, and in its true stories and parables which include lessons and admonitions. These can direct the heart to the right path against misguidance. The Qur'an in this way is able to eradicate the bad intentions and reform the heart and bring it back to the natural disposition (fitra) on which it was created. It gets nourishment from faith and the Qur'an, which leads to its strength and happiness just like the body when nourished with nutritious food becomes strong and healthy.

CHAPTER EIGHT

THE PURIFICATION OF THE HEART

Allah said:

خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا

"Take alms from their property so that you may cleanse and purify them." (9:103)

God Almighty mentioned purification and growth together because they are attached to one another. The impurity of immoral acts and sins in the hearts are like unhealthy ingredients in the body. When the body is cleansed of them its natural power becomes free and it works without hindrance and the body grows. In the same way when the heart is purified from the sins by the repentance its power gets stronger and it gets busy in doing good deeds. There is no way to its growth except by its purification. Allah, the Exalted said:

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَـٰرِهِمْ وَيَحْفَظُوا۟ فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ

"Tell the believing men to lower their glances and guard their private parts: that is purer for them. Allah is well aware of everything they do." (24:30)

The Almighty put purity as the result of lowering the glances and guarding of the private parts.

Lowering the glances from prohibited objects has three very important and valuable benefits:

First is the sweetness and pleasure of faith, which is more pleasant and delightful than the object the man turned his eyes from for the sake of Allah. This follows the rule that whoever leaves something for the sake of Allah, He will compensate him with what is better than it. The soul is eager to look at beautiful faces and the eye is the scout of the heart. It sends its scout to find out what is there, so when it tells it about the beauty and prettiness of the object; it moves towards it with interest and sometimes suffers exhaustion in its search. When the scout stops from exploring, the heart rests in peace. It is so because the glance creates attachment and it develops in stages to reach a point where man is infatuated and becomes enslaved by his beloved. This kind of trial comes to those hearts which are devoid of the love of Allah, as the heart always look for someone to be attached to. If it is not for the love of Allah then the heart will definitely be inclined and attracted towards other objects.

The second benefit of lowering glances is the light of the heart and sharpness of discernment. Allah said after commanding the believers to lower their glances:

ٱللَّهُ نُورُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ .

"Allah is the light of the heavens and the earth." (24:35)

The secret is that the requital is from the category of the work. Whoever lowered his glances from what Allah has forbidden, the Almighty will compensate him with a similar thing or better than it. As he kept the light of his eye from prohibited matters, Allah will let the light of his sight and heart free; and he will see what the others who let their glance loose cannot see.

The third benefit is the strength and courage of the heart. Allah will grant him the power of support as He has granted him the power of argument. Whoever obeys Allah He will be his supporter and when Allah supports someone, he can never be defeated.

The main point is that the growth of the heart depends on its purity as the growth of the body depends on its cleansing from harmful ingredients. Allah Almighty said:

وَمَن يَتَّبِعْ خُطُوَٰتِ ٱلشَّيْطَٰنِ فَإِنَّهُۥ يَأْمُرُ بِٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۚ
وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا
وَلَٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ

"Those who believe do not follow in Satan's footsteps - if you do so, he will urge you to indecency and evil. If it were not for Allah's bounty and mercy towards you, not one of you would ever have attained purity. But Allah purifies whoever He will: Allah is All-Hearing, All-Seeing." (24:21)

This was said after announcing the prohibition of fornication and false accusation; it implied that purity lies in avoiding those things.

CHAPTER NINE

THE PURIFICATION OF THE HEART FROM FILTH AND IMPURITIES

Allah said to His Messenger:

يَـٰٓأَيُّهَا ٱلْمُدَّثِّرُ • قُمْ فَأَنذِرْ • وَرَبَّكَ فَكَبِّرْ • وَثِيَابَكَ فَطَهِّرْ

> ***"You, wrapped in your cloak, arise and give warning! Proclaim the greatness of your Lord and cleanse your garment." (74:1-4)***

Most commentators say that 'the garment' here means the heart and by its purification is meant to reform the conduct and deeds. The purity of garment and its acquisition through pure sources is the sign of the purity and perfection of the heart.

Allah said about the Jews:

أُو۟لَـٰٓئِكَ ٱلَّذِينَ لَمْ يُرِدِ ٱللَّهُ أَن يُطَهِّرَ قُلُوبَهُمْ

> ***"These are the ones whose hearts Allah does not intend to cleanse." (5:41)***

He said it after describing their character of listening to lies and distorting the meaning of the revealed words. It shows that when the servant engages in listening to falsehood, he starts distorting the truth, because when he accepts falsehood, he loves it, then if the truth comes to oppose it, he rejects it

and does not accept it. The verse also demonstrates that when Allah does not cleanse the heart of a person, he must face humiliation in the world and torment in the Hereafter in accordance with the impurity of his heart. For this reason Allah has forbidden Paradise for those whose hearts carry impurity and filth because it is the abode of pure people. Whoever cleansed himself in the world and meets Allah pure from filth will enter the Heaven without hindrance. As for the one who has not purified himself in the world, if his impurity is real like a disbeliever, he will not enter it at all, but if his impurity is temporary, he will enter after he has been cleansed from it. Allah the Most High has made appearance before Him dependent on purity; so a person who wants to stand before Him in prayer cannot do it without first purifying himself. In the same way He made entrance to His Heaven conditional to purity. Only pure and pleasant people will enter it. There are two purities: the purity of the body and the purity of the heart. That is why it is recommended for a person who performs his ablution to say after it:

> **"I bear witness that there is no being worthy of worship except Allah, and I bear witness that Muhammad is His servant and Messenger. O Allah, make me among those who return to You in repentance and make me among the purified ones."**[1]

[1] Tirmidhi (55)

The purification of the heart is by repentance and the purification of the body is by water. When these purities are achieved, the servant is qualified to stand before Allah to implore Him.

The impurity which is removed by water and its means of removal are both sensory while the impurity which is removed by repentance and seeking forgiveness and are spiritual tools. The life and enjoyment of the heart are achieved by these two methods. The above words include all these four matters described briefly and beautifully.

Allah the Great branded association of other objects to Him (shirk), adultery and sodomy with impurity and filthiness in His Book only without other sins though they also fall under that category. But the Almighty said in the Qur'an:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ

"O Believers, those who ascribe partners to Allah are truly unclean." (9:28)

وَلُوطًا ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَٰهُ مِنَ ٱلْقَرْيَةِ ٱلَّتِى كَانَت تَّعْمَلُ ٱلْخَبَٰٓئِثَ ۗ إِنَّهُمْ كَانُواْ قَوْمَ سَوْءٍ فَٰسِقِينَ

"We gave Lot sound judgement and knowledge and saved him from the community who practiced abominations – they were shameless people given to evil and were rebellious." (21:74)

The wicked people of his community said:

﴿ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓاْ أَخْرِجُوٓاْ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ

"Expel Lot's people from your town; these are indeed the men who want to remain clean and chaste." (27:56)

They despite being disbelievers acknowledged that they were unclean and filthy; and Lot and his followers were clean because they did not take part in that abominable act.

The impurity of ascribing partners to Allah (shirk) is of two kinds: the serious and the light:

1. The serious kind is to ascribe partners to Allah, which He will never forgive;
2. The light kind is like showing off, taking oath by the creatures and directing the fear or hope to them.

The point is that impurity may be visible or hidden. In any case it dominates the soul and heart to the extent that a man of 'vigilant heart' can feel from those people a disgusting smell which he finds unpleasant like a man who smells stinking material and finds it abhorrent.

Since shirk is the most serious crime and greatest injustice, it is the most hateful and despicable sin in the sight of Allah, and He has fixed a severe punishment for it both in this world and the Hereafter and declared the people involved in it as filthy and unclean. This is because they put their gods on the same level with Allah Almighty especially in love, respect and worship. In this way they reduced the importance of the power of the Lordship of Allah Almighty, and

consequently deserved lasting punishment from Him. No other sinner has been threatened with painful and humiliating torment as the people involved in shirk. This is because they harbour evil thoughts and conjecture about Allah. If they had good thoughts about Him, they would have singled Him out for worship. Shirk involves reducing the status of Allah, and for this He is not going to forgive a person committing that heinous crime.

As far as other sins and offences are concerned, they do not include lowering the status of the Lordship of Allah and they may be forgiven. When a person who kept himself away from shirk, meets Allah the Great, He may forgive him even though he comes with earth full of sins. This option of forgiveness is not available to a man involved in shirk. The sincere belief in oneness of Allah accompanied with love, respect, hope and fear will wipe out all sins.

The impurity of fornication and sodomy is more heinous than other offences as it infects the heart and weakens the belief in the oneness of Allah. For this you find that the people attached to these two sins are those who excessively indulge in shirk. Passionate love of false deities and shirk are inseparable. Allah spoke about the passionate love of the polytheist among the people of Lot and that of the wife of Al-Aziz who was a polytheist at that time. When the *shirk* of a person becomes stronger he is tried by the love of beautiful faces, but when his *tawhid* gets strength he is turned away from it. There is no other sins more harmful to the heart than these two.

CHAPTER TEN

THE SIGNS OF ILLNESS AND HEALTH IN THE HEART

Every part of the body has been created for a particular function and its perfection lies in fulfilling that function; its illness lies in being unable to carry out the work for which it has been created. The illness of the body is to fail to move normally and the illness of the heart is to find it difficult for what it has been created, i.e. to recognize Allah, love Him, have desire to meet Him and prefer it over all other desires.

If a servant recognizes everything except Allah, he will be as though he has not recognized anything. If he acquires every pleasure of the world, but failed to achieve the love of Allah, he will be as though he has not acquired any pleasure. As a matter of fact when the heart is empty from the love of Allah the worldly pleasure will turn into a torment for him; and he will suffer from not being able to achieve what he loved so much and also from missing what was more important and useful to him. When the servant knows Allah, he will definitely love Him and be devoted to Him and will not put anything over His love; if he gives preference to other objects over the love of Allah, it means that his heart is sick. It is exactly like the stomach, if it becomes used to eating filthy food and loves it more than the pure one, it will lose the desire for pure food.

Sometimes the heart is affected severely by illness, but its possessor does not know because he is busy in other things. His heart may perish without him noticing that. Sometime he realizes its illness but he is scared of the bitterness of the medicine and enduring it; so he opts for bearing the pain rather taking the medicine. His treatment lies in going against his passion and that is the most difficult thing for the soul.

He may prepare himself to endure but his intention fades because of the lack of knowledge, understanding and power of patience. He is like a man who takes a perilous path which leads to complete security. He is aware that if he remains steadfast, the fear will go away and safety will follow. He is in need of firm patience and strong belief in his future. If his patience and belief are shaken, he will return to the path and will not be able to stand its hardship especially if he has no companion and feels lonely and starts saying: 'Where have the people gone? How can I find them to follow them?' This is the condition of most people. The sincere and intelligent person is not scared of the lack of companionship because his heart realises the company of the pious party. They are those whom Allah has blessed: the messengers, the truthful, the martyrs and the righteous. What excellent companions they are! (4:69)

Among the signs of the illness of the heart is its dislike for beneficial nutrition and preference for the harmful one; and to turn away from fruitful medication to a harmful one. Here there are four things: useful nutrition, curing medication, harmful nutrition and destructive disease. The healthy heart opts for useful and curing material over the harmful and

destructive one. The sick heart just goes in the opposite direction. *The best nutrition is that of belief and the most effective medication is the medication of the Qur'an.*

Among the signs of the health of the heart is its departure from this world and to land in the Hereafter as though it is one of its residents and people, and that it came to this world as a stranger to fulfil his needs and then to return to his homeland. The Prophet ﷺ said to Abdullah Ibn Umar:

> **"Be in this world as though you are a stranger or wayfarer, and consider yourself among the people of the graves."** [1]

Ali Ibn Abu Talib said:

> **"The world has started its journey back and the Hereafter has set out coming. Each of them has its children. Be among the children of the Hereafter and do not be among the children of the world. Today is work and no reckoning and tomorrow will be reckoning but no work."**

When the heart recovers from its disease it moves to the Hereafter and comes closer to it until it becomes one of its people; however, when it is ill, it prefers the world, takes it as his home and becomes among its people.

Another sign of the health of the heart is that it goes on alerting its owner till he turns and becomes attached to Allah like a desperate devotee is to his beloved without whom he cannot survive and does not find comfort or success or joy or

[1] Ahmad (2/24, 41), Tirmidhi (2333), See Bukhari (6053)

happiness without. It is in Him that the heart finds satisfaction and contentment, happiness and joy; its fear and hope are directed to Him. His remembrance is its nutrition and strength, His love and desire are its life, delight and pleasure. To turn to others is its disease and its cure is to come back to Him. When it returns to Him it finds comfort and becomes content, its worries and anxiety go away and its need is fulfilled because there is a deficiency which cannot be removed except by Allah, and its illness can be cured only by being sincerely devoted to Him. The heart, therefore, always alerts the man to turn to his Lord to find peace and tranquillity.

Some learned scholar said: 'the people of the world departed and did not taste the most delicious material of it.' He was asked what was that? And he replied: 'love of Allah, intimacy with Him, desire to meet Him and the joy of His remembrance and obedience.'

Some of signs of healthy and submitting heart are as follows:

- To be perpetually engaged in the remembrance of its Lord, not to feel tired and not to be involved with other beings.
- When its formula of remembrance is missed it feels pain greater than the pain felt by a man who has lost his property.
- It ardently desires to serve its Lord like a hungry person who is desperately looking for food and drink.
- When it starts prayer its worry and concern about the world disappear and it does not like to leave it. In prayer it finds comfort, delight and happiness.

- Its concern is about one thing only and that is Allah.
- It wants to save its time and not to waste it.
- Another sign is that it is more interested to perform its act properly. It wants to be fully devoted, sincere and committed and recognize the kindness of Allah in it and be aware of its negligence.
- Basically the healthy heart is the one whose concern is Allah, its love is for Him, all its thoughts and actions are for Him. It likes to be alone with Him, and relies fully on Him.
- When it receives a command from its Lord, it hurries to fulfil it. If it faces any trouble it calls upon Him saying: 'I am Your weak and incapable servant, and You are my Lord, the Mighty and Merciful. I will not have patience unless You grant me strength, and I will not have power if You do not grant me capability. There is no resort for me except to You, I cannot knock at any door except Yours'. In this way it drops itself before the Almighty and puts its trust in Him.
- If it faces something undesirable, it says: 'it was a grace directed to me and a useful medication from an affectionate doctor,' and if what it likes is turned away from it, it says: 'It was an evil which was removed from me.'

CHAPTER ELEVEN

THE TREATMENT OF THE HEART FROM THE DOMINANCE OF THE SOUL ON IT

All the illnesses of the heart emerge from the soul. All the rotten materials descend on it and from there they pass to other parts of the body. The Messenger of Allah ﷺ used to say in his sermon:

> **"Praise be to Allah; we seek His help, guidance and forgiveness; and we seek refuge in Him from the evils of our souls and from our bad acts."**[1]

The Prophet ﷺ sought protection from the evil of the soul and what it produced and the evil consequences of it.

The people of the spiritual path agree that the soul is a barrier for the heart to reach its Lord. The heart is unable to reach Him unless the soul is forsaken and overwhelmed by opposing what it dictates.

People are of two types:

1. Those who become slaves of their soul, which dominate them and control them;
2. And those who have power over their soul and it becomes under their command.

[1]Ahmad (1/392), Tirmidhi (1105)

The soul invites to rebellion and preference of the worldly life while the Lord invites the servant to have fear of Him and keep the soul away from lust. The heart is between these two motives, and swings between slavery to the soul or being a master of the soul, and it is the subject of trial and test.

Allah the Most High describes the soul with three qualities: the soul at peace, that which incites to evil, and the self-reproaching soul. When the souls finds peace in Allah and is satisfied with His remembrance, longs to meet Him and likes to be close to Him, it is the soul at peace. It is the one to whom it will be said at the time of death:

يَـٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ • ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

"O soul at peace, return to your Lord well pleased and well pleasing." (89:27-28)

This is the soul which found peace with its Lord and His obedience and remembrance. The tranquil soul has agreed with Allah as the Lord, with Islam as the religion and with Muhammad ﷺ as the Messenger. It believes that Allah alone is its Lord, its object of worship and the controller of all its affairs. It is going to return to Him at the end and it cannot manage its affairs without Him at all.

The soul behaving oppositely is the one which incites to evil. It commands man for what it desires from the evil temptations. It is the source of all evils, if he obeys it, it will lead him to all bad and undesirable acts. This is its nature unless Allah shows mercy to it and purifies it to the point that it starts commanding goodness. This change is the result of the grace of Allah. Basically the soul has been created

ignorant and evil deeds make it worse and with righteous deeds it is covered by the mercy of Allah. If Allah's grace and mercy had not surrounded the believers, not a single man among them would have attained purity. If Allah decides to make it good, He creates such thoughts and notions in it which lead to its reform. If not then it is left on that condition of ignorance and corruption on which it was created. This makes it clear that man's need of his Lord is above all other needs because if He holds back His bounty, guidance and support for the period of twinkling of an eye from him, he would surely perish and be destroyed.

The self-reproaching soul (*Nafs al-Lawwamah*) is the one which will blame itself on the Day of Resurrection. The righteous man will blame his soul for not doing much more and the bad person will blame it for not giving up the bad acts.

The soul may command evil and sometimes it may be at peace and another time it may be self-reproaching. In one day these three aspects may be seen in it. Its being at peace is a praiseworthy quality, and commanding evil is a bad quality and being reproached is divided between good and bad in accordance with what it reproaches. The purpose here is to mention the treatment of the soul against the domination of the commanding soul on it. It can be treated in two ways: by checking it and by opposing it. If it is not checked and its dictates are followed then it will lead to the destruction of the heart. The Prophet ﷺ said:

> **"The clever person is the one who checks his soul and works for the life after death, and the**

incapable one is he who follows his soul and makes wishes on Allah."[1]

Umar Ibn al-Khattab ﷺ said:

> **"Call your souls for accounting before you are taken to account, weigh yourselves before you are weighed. It will be easier for you tomorrow if you reckon yourselves today. Prepare for the great presentation, the day you will be presented and nothing of you will be hidden."**

Umar ﷺ wrote to one of his governors:

> **"Call yourself for accounting in the situation of ease before facing difficulty. Whoever checks himself at the time of ease before facing difficulty, he will be happy and delighted, and whoever passed his life carelessly and his dreams kept him busy, he will face regret and sorrow."**

The seven parts of the body, which are the eyes, the ears, the mouth, the tongue, the private parts, the hands and the feet are the cause of destruction and safety. They lead to destruction if the man does not control them and to safety if he takes care of them and protects them. Their protection is the basis of every good and their negligence is the source of every evil. Allah reminds us in Qur'an:

---

[1] Ahmad (4/124), Tirmidhi (2459)

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَـٰرِهِمْ وَيَحْفَظُوا۟ فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ

"Tell the believing men to lower their gaze and guard their private part: that is purer for them." (24:30)

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَـٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ◆ وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا

"Do not follow blindly what you do not know to be true; ears, eyes, and hearts, you will be questioned about all these. Do not strut arrogantly about the earth: you cannot break it open, nor match the mountain in height." (17:36-37)

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ

"O! You who believe! Be mindful of Allah, and let every soul consider carefully what it sends ahead for tomorrow." (59:18)

It is required of a believer in Allah and the Day of Resurrection that he should never neglect calling his soul to account and checking it in its movements and steps.

The examination of the soul is to be carried out on two stages, **one** before embarking on the act and the **second** after it was done.

The **first one** means that the servant stops with his first intention and does not proceed to action until it is clear to him that doing it is better than abandoning it.

Al-Hasan said: 'May Allah show mercy to a person who halts with his intention and looks, if it is for the sake of Allah, he goes ahead but if it is for others, he leaves it.'

The explanation of this statement is that when the soul moves for some action and the servant intends to do it, he halts and checks whether that action was in his power or not. If it was out of his power, he should not proceed. If it is in his power, he stops again to see whether doing it is better than leaving it or the other way round. If he finds that leaving it is better he should leave it. If he sees that doing it is better, he halts again to see whether his motive for it is to acquire the reward of Allah, the Great, or the honour and praise from the people. If he notices that it is for the sake of people, he should leave it, and if it is for the sake of Allah, he should see whether he is getting support from others on doing it or not. If he does not get support, he should not do it, but if he has support, he should proceed and he will be helped. The success is attached to all these matters; if any of them is missing the man is destined to fail.

This concludes as far as the examination before action goes.

These are four stages which a person needs to examine his soul before he embarks on doing something. Not everything that a person wants to do is in his capacity, what is in his

capacity is not always good for him to do. Not every good act which he does is for the sake of Allah, and not in everything which he does for the sake of Allah he gets support from Allah. If a person looks in all theses aspects, he will know clearly whether what he is going to do is worth doing or not.

The **second** category of examination which is to be carried out after the work is done is of three kinds:

The first is to check the soul about an act of obedience in which it failed to fulfil the right of Allah. It has been mentioned that the right of Allah in doing good act is fulfilled by taking care of six matters:

1. Sincerity in doing it;
2. Honesty;
3. Following the Prophet in exacting it;
4. Remembering Allah's bounty in it;
5. Realizing His favour in it;
6. And admitting his own inefficiency in it.

He has to examine whether he has passed all these stages successfully.

The second is to reckon his soul about an act which was better to abandon for him.

The third is to ask why he did that permissible work. Did he seek the pleasure of Allah and the Hereafter by it? He will be reaping the profit then, but if he did it for the sake of the worldly materials then he will be in loss.

The most damaging thing for a person is to neglect his soul and be relaxed and not to bother to examine it, as it will lead to destruction. A man, first of all, should take account of the obligatory matters; if he notices any shortcoming there,

he should embark on amending it; then he should move to the prohibited matters; if he realizes that he has committed anything, he should turn to Allah Almighty in repentance and do good deeds to erase it. Then he should examine himself on negligence. If he finds that he has neglected the duties for which he was created, he should rectify it by engaging in the remembrance and devotion to Allah. He should then look in what he has spoken or where he has walked or what he used his hands for or what he listened to. Were all these acts for the sake of Allah? What was his intention in doing it? He should know that for every movement or word there are two questions: for whom you did it, and how did you do it? The first is regarding sincerity and the second concerning the conformity with the teachings of the Prophet ﷺ. Allah said:

فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ◆ عَمَّا كَانُوا۟ يَعْمَلُونَ

"By your Lord, We will question them all about their deeds." (15:92-93)

فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ ◆ فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ ۖ وَمَا كُنَّا غَآئِبِينَ

"We shall certainly question those to whom messengers were sent – and We shall question the messengers themselves – and We shall recount their whole story with full knowledge, for We were never far from them. (7:6-7)

Qatada said: 'All the people of earlier and later generations will be asked about two things: what did you worship, and what answer did you give to the messengers? That is, they will be asked about the worship and the deity.

Allah said:

ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ

"On that Day, you will be asked about your pleasure." (102:8)

Al-Tabari commented on this verse by saying: 'Allah will ask you about the pleasure you lived in the world: What did you do in it? How did you achieve it? How did you use it?'

The pleasures about which Allah is going to ask about is of two kinds:

1. One that was taken from lawful sources and spent in lawful way, the man will be asked about giving thanks on it;
2. The second is that which was acquired through illegal means and consumed in illegal way, he will be asked about its source and the way it was used.

If the servant is going to be questioned about everything including his ears, eyes and heart as Allah has said:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَـٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا

"Ears, eyes and heart, you will be questioned about all these." (17:36)

- then it is better for him to take account of himself before he is questioned.

In the examination of the soul there are a number of benefits:

- Knowledge of its defects; if a man is not aware of the defects of his soul, he will not be able to remove them. When he comes to know them he will despise it. The soul invites to perilous situations, helps the enemies, strives for every bad matter and follows every evil. It runs by its nature to the opposite direction.

'A'ishah was asked about the following verse:

ثُمَّ أَوۡرَثۡنَا ٱلۡكِتَٰبَ ٱلَّذِينَ ٱصۡطَفَيۡنَا مِنۡ عِبَادِنَاۖ فَمِنۡهُمۡ ظَالِمٞ لِّنَفۡسِهِۦ وَمِنۡهُم مُّقۡتَصِدٞ وَمِنۡهُمۡ سَابِقُۢ بِٱلۡخَيۡرَٰتِ بِإِذۡنِ ٱللَّهِۚ

"We gave the Scripture as a heritage to Our chosen servants: some of them wronged their own souls, some remained on the middle course and some, by Allah's leave, were foremost in good deeds." (35:32)

She said: 'They are in Paradise. Those who were foremost in good deeds are those who passed away in the time of the Messenger of Allah ﷺ. The Messenger ﷺ confirmed Paradise and provision for them. Those who are on the middles course are those of his Companions who followed his footsteps until they joined him. Those who wronged their souls are like me and you.'

She counted herself among those who were wrongdoers.

- Another good result of self examination is that it makes a person recognize the right of Allah on him. If a man does not recognize the right of Allah on him, his devotion is useless.

It is the most beneficial for the heart to look in the right of Allah on the servant. That will produce hate of the soul, keep him away from self conceit and open the door of humility and submission to the Lord. He will realize that it is impossible to receive salvation without the pardon, forgiveness and mercy of Allah. *It is His right to be obeyed and not to be disobeyed, to be remembered and not to be forgotten and to be thanked and not to be neglected.* If a person considers this right of his Lord, he will realize beyond doubt that he is unable to fulfil it as it should be and he is in need of pardon and forgiveness. If he is left with his acts alone he will perish.

If you look at the condition of the majority of the people, you will find that they are looking at their right on Allah and do not pay attention to the right of Allah over them. This led them away from Allah Almighty, their hearts were covered from His love and they were barred from the desire of meeting Him and enjoying His remembrance. This is the climax of the ignorance of the man about his Lord and himself.

The reckoning of the soul means that the servant looks first at the right of Allah upon him, then he sees

whether he has fulfilled it properly. The best reflection is to think about that because it will move the heart towards Allah and make it surrender to Him in submission and humility, showing its need and poverty even though he may have done as many good deeds as much as possible.

The benefit of looking at the right of Allah upon the servant will make him not to give his deeds any value. If a person takes pride in his deed, it will not go to Allah.

A man said to a learned person: 'I stand in my prayer and cry so much that the plants will grow from my tears.' The learned man said to him: 'To laugh and confess your mistakes is better for you than crying and taking pride in your deeds; the prayer of a person feeling proud does not go up'. Then the man asked him for advice and the learned man said: 'Show indifference to the world and do not compete with its people. Try to be like the bee, which if eats, eats pure, and when it delivers, delivers pure; and if it falls on a twig, it does not break it or harm it. I also advise you to be sincere to Allah, the Great, like the dog to its owners; they keep it hungry and push it away yet it sticks with them and remains sincere to them'.

CHAPTER TWELVE

THE TREATMENT OF THE ILLNESS OF THE HEART CAUSED BY SATAN

This topic is very important, yet the later experts on good behaviour did not deal with it as they dealt with the soul and its faults and trials. If one looks in the Qur'an and the Sunnah, one will notice that they take more interest in dealing with Satan and its tricks than the soul. The blameworthy and the self-reproaching souls have been mentioned only once but Satan has been mentioned many times. A whole chapter was designed for him. The Lord Almighty warned His servants concerning him more than He spoke about the soul. *That is very logical because the evil and the corruption of the soul emerge from his whispering. It is the place of his secret and the station of his obedience.* Allah commanded to seek refuge from him at the time of the reciting the Qur'an while there is no command to seek refuge from the evil of the soul except in the sermon of the Messenger of Allah ﷺ. He ﷺ joined both together in a prayer he taught Abu Bakr to say in the morning and the evening:

> **"O Allah, the Knower of the seen and the unseen, Creator of the heavens and the earth, the Lord and the King of everything, I bear witness that there is no deity except You. I seek refuge in You from the evil of my soul and the evil of Satan and**

his association of partners with You and from bringing wrong to myself or to any Muslim."[1]

This Hadith includes the two sources of evil and the two goals they lead to. The sources are the soul and Satan and the goals are the man himself or his Muslim brothers.

Allah, the Glorious, said:

فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ◆ إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ◆ إِنَّمَا سُلْطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ وَٱلَّذِينَ هُم بِهِۦ مُشْرِكُونَ

"When you recite the Qur'an, seek Allah's protection from the outcast Satan. He has no power over those who believe and put their trust in their Lord; his power is only over those who ally themselves with him and those who, because of him, join partners with Allah." (16:98-100)

Allah commanded to seek refuge from Satan at the time of recitation of the Qur'an for the following reasons:

1. The Qur'an is the cure for the heart, and it repels the whispers, desires and bad thought which Satan puts in it. It is the cure for the impact of Satan on it. The Almighty commanded to drive away the source of the illness and

---

[1] Tirmidhi (3392), Ahmad (1/9, 10)

cleanse the heart from it so that the medication finds an empty place and impacts it.

2. The Qur'an is the source of guidance, knowledge and good for the heart as the water is the source of plants, while Satan is a fire that burns plants step by step. Whenever the devil feels the growing of a good plant, he tries to spoil and burn it. Allah commanded to seek refuge from him so that Satan is not able to spoil what the reciter is going to gain by reciting the Qur'an.
3. The angels come close to the reader of the Qur'an to listen to its reading as it happened with Usayd b. Hudayr who was reading and saw something like a canopy in which there were objects like lamps; the Prophet ﷺ told him: "they were angels." Satan is the enemy of the angels, so the reader is required to ask Allah to keep his enemy away from him in order to let the angels come and listen. This is a feast which cannot be attended by both the angels and Satan.
4. Satan musters his cavalry and infantry against the reader of the Qur'an in order to turn him from the objective of the Book, which is understanding, contemplating and knowing the message of the Speaker. The devil uses all his tricks to come between the reader's heart and the purpose of the Book. Therefore man is commanded to take refuge in Allah.
5. The reader of the Qur'an is in secret counsel with Allah Who listens to the beautiful reciter more attentively than the owner of a songstress to her. Satan's interest is in poetry and songs; the reader is required to drive the devil

away by seeking refuge in Allah when he is engaged in secret counsel with Him.

6. Allah, the Great, told us that He did not send a messenger or a prophet but Satan interfered with his reading and tried to confuse him. For this reason seeking refuge of Allah is required.
7. Satan is very much interested in stopping mankind from any good deed. He once tried to disturb the Prophet ﷺ in his prayer but Allah protected him. He is sitting on the roads of all good deeds, reading the Qur'an is one thing in which he is very much interested.
8. Seeking refuge before starting reciting is a sign of reading the Qur'an. When a person hears the seeking of refuge he knows that it will be followed by the recitation of the Qur'an.

These are some of the benefits of the seeking refuge in Allah Almighty from Satan.

Allah Almighty commanded His Messenger ﷺ to keep away from the evil of devils among the human being by repelling their bad acts with good deeds, and to drive the evil of devils from Jinn by seeking refuge of Allah from them. He directed His servants to repel these two enemies by the easiest way: by seeking refuge and by turning away from the ignorant, and paying their bad behaviour with good deeds and He said that it is granted to those who have been very fortunate and devoutly patient. Satan has power over those who obey him and associate partners to Allah. The devil gets power because of these two reasons. True submission, trust and sincerity to Allah will protect a man from falling prey to

Satan while association of partners with Him and similar bad acts give power to Satan. All this is by the decree of the One Who holds everything in His hand and undoubtedly He holds the conclusive argument. If He had wished, He would have made all the people as one community, but His wisdom and power did not like it.

فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ ٱلْأَرْضِ رَبِّ ٱلْعَٰلَمِينَ ◆ وَلَهُ ٱلْكِبْرِيَآءُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

"So praise be to Allah, Lord of the heavens and the earth, lord of the worlds. True greatness in the heavens and the earth is rightfully His: He is the Mighty, the Wise." (45:36-37)

CHAPTER THIRTEEN

TRICKS OF SATAN WHICH HE USES TO LEAD THE SON OF ADAM ASTRAY

Allah, the Most High, recounted the story of Satan at the time of the creation of Adam when he was asked to bow down to Adam, but he refused and argued that he was better than Adam because he was created by fire while Adam was created by mud. Allah expelled him from Paradise. Then he asked Allah to give him respite till the day of resurrection, which Allah did. The enemy of Allah said:

قَالَ فَبِمَآ أَغْوَيْتَنِى لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ ◆ ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَٰنِهِمْ وَعَن شَمَآئِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَٰكِرِينَ

"Since You put me in wrong I shall lie in wait for them all on Your straight path; I will assault them from before them and behind them, from their right and their left and You will find that most of them are ungrateful."(7:16-17)

The straight path is the path leading to Allah, the Most High, and the devil sits in wait for human beings. The Messenger of Allah ﷺ said:

> **"Satan sits in wait for the son of Adam on all his ways: he sits on the way of Islam and says to him: 'Are you going to embrace Islam and abandon your and your forefathers' religion? The man does not listen to the devil and accepts Islam. The devil then sits on the way to emigration and says to the person who wants to emigrate: 'Are you going to emigrate and leave your sky and your earth?' The emigrant does not obey the devil and carries out his emigration. Then the devil sits on the path of jihad – struggle by soul and wealth – and says to him: 'Are you going to take part in fighting which will cause your death and then your woman will be married by others and your wealth will be distributed?'"[14]**

"I shall come to them from before them" is explained by Ibn Abbas as 'from the side of the world.' Another explanation is 'from the side of the Hereafter by driving them to deny the resurrection and the Heaven and Hell.'

"And from their behind" means that I will awaken a desire in the worldly affairs, and another explanation is that I will create doubt in their mind about the Hereafter.

"From their right" means that I will confuse them about their religion and truth, another explanation is that I will approach them from the good deeds and try to hold them back from doing them.

[14] Ahmad (3/483), Nisa'i (3134)

"From their left" means that I will encourage them to commit sins and allure them to do so.

Shaqiq said: 'Every morning Satan sits in wait for me on four check posts: on my front, my back, my right and my left and tells me: 'do not be scared; verily Allah is Most Forgiving, Most Merciful.' Then I read:

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ

> ***"I am Most Forgiving towards those who repent, believe, do righteous deeds, and stay on right path."*** **(20:82)**

He frightens me from behind of the loss of those whom I leave behind and I read to him:

وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا

> "***There is not a creature that moves on earth but his provision is Allah's concern.***" **(11:6)**

He approaches me from my right with praise so I read:

وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ

> "***...and the end is best for righteous.***" **(7:128)**

He approaches me from the left from the side of desires and I read:

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ

> "***A barrier has been placed between them and what they desire.***" **(34:54)**

As a matter of fact the human being takes four directions in his walk: the right, the left, the front and the back. Any of these directions he takes he will find Satan sitting in wait for him. If he chooses the path of obedience he will face the devil there who will try to hold him back or hinder and stop him; and if he takes the direction of disobedience, he will find the devil encouraging him, helping and raising all sorts of hopes in his mind.

The statement of the enemy of Allah: "*Then I will come to them from the front and from the behind*" includes the world and the hereafter and his saying: "*from their right and from their left*" includes good and bad deeds, as the angel appointed to record the good deeds is on the right and he incites the man to do good deeds, then Satan comes from that side and holds him from doing them. The angel recording the bad deeds is on the left side urging man to avoid bad deeds, but the devil comes from that side and encourages him to do them. This is the detailed meaning of his saying:

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ

"By Your might I will tempt them all." (38:82)

Allah, glory is to Him, further said:

إِن يَدْعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثًا وَإِن يَدْعُونَ إِلَّا شَيْطَٰنًا مَّرِيدًا ◆ لَّعَنَهُ ٱللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ◆ وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَءَامُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلْأَنْعَٰمِ

وَلَآمُرَنَّهُمۡ فَلَيُغَيِّرُنَّ خَلۡقَ ٱللَّهِۚ وَمَن يَتَّخِذِ ٱلشَّيۡطَٰنَ وَلِيّٗا مِّن دُونِ ٱللَّهِ فَقَدۡ خَسِرَ خُسۡرَانٗا مُّبِينٗا ◆ يَعِدُهُمۡ وَيُمَنِّيهِمۡۖ وَمَا يَعِدُهُمُ ٱلشَّيۡطَٰنُ إِلَّا غُرُورًا

"In His place they (idolaters) invoke only female, and the rebellious Satan, Allah curse him, but he said: 'I will certainly take a due portion of Your servants. I will mislead them and will create vain desires in them; I will command them to slit the ears of cattle; I will command them to tamper with the creation of Allah.' Whoever chooses Satan a patron instead of Allah is utterly ruined. (Satan) makes them promises and creates in them false desires, but Satan's promises are nothing but delusion. (4:117-120)

Satan's misguidance and raising false hopes are interpreted to convince people that there is no Heaven or Hell or resurrection.

It is also said that the devil said that 'I would lead them astray and still put in their minds that they would get their share in the Hereafter.'

Another interpretation is that he says that 'I will create the desire of committing sinful acts or will make them believe that they will live forever in the ease and thus make them forget the Hereafter.'

Satan also said that he would command them to slit the ears of cattle and change the creation of Allah. The meaning

is that Allah Almighty created His servants on the upright nature, which is the religion of Islam. He, glory be to Him, said:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ • مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَلَا تَكُونُوا۟ مِنَ ٱلْمُشْرِكِينَ

> ***"So set your face steadily and truly to the faith, in accordance with the natural disposition which Allah has instilled in mankind, not allowing any change in the creation of Allah: this is the right religion, though most people do not realize it; turning to Him and be conscious of Him." (30:30-31)***

The Messenger ﷺ explained it further by saying:

> **"No child is born but on natural religion, then his parents make him Jew or Christian or Magian, like the animal which gives birth to a whole animal. Do you see it mutilated? You are the one who mutilate it."**[15]

The Prophet ﷺ put together the change of the natural disposition by conversion to Judaism or Christianity and the change of creation by mutilation. These are two changes which the devil vowed to effect: change the natural religion

[15] Bukhari (1358), Muslim (2658)

of faith to unbelief and change of the form of the created object by mutilation and cutting the ear or nose. *The first embodies changing of the essence and the second the changing of form.*

Allah, the Most High, further said:

يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ ٱلشَّيْطَـٰنُ إِلَّا غُرُورًا

"The devil makes promises and raises false hopes." (4:120)

His promise comes in the form of putting in the mind of the human being that his life will be prolonged, he will get his delight from the world, will be above his colleagues, dominate his enemies, and the world will be under his control as it was before him under the control of others. He creates long hopes in the mind of the man and promises him all sorts of good results on his committing shirk and sinful acts, and creates various false hopes, which can never be materialised.

If one looks at the conditions of most of the people, one will find that they are attached unconsciously to his promise and false hopes. His promises are vain, and false hopes which he raises will never materialise but the contemptible wretched souls live on his promises and hopes. The devil's mission is to incite mankind to get involved in evil work and to prevent him from doing good deeds.

One of the plots of Satan to mislead mankind is to make him do evil deeds putting in his mind that it is good and beneficial for him. As soon as the man gets involved in it he deserts him, watches him being trapped in trouble and laughs

at him. In this way he encourages him to steal, commit adultery and murder and arranges for his humiliation and disgrace. This has been portrayed in the Qur'an in the following verse:

وَإِذْ زَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ ٱلنَّاسِ وَإِنِّي جَارٌ لَّكُمْ ۖ فَلَمَّا تَرَآءَتِ ٱلْفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّي بَرِيٓءٌ مِّنكُمْ إِنِّيٓ أَرَىٰ مَا لَا تَرَوْنَ إِنِّيٓ أَخَافُ ٱللَّهَ ۚ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ

"Remember Satan made their foul acts seem alluring to them and said: 'No one will conquer you today because I am right beside you,' but when the armies came within the sight of one another, he turned on his heel saying: 'I am clear of you; I see what you do not, I fear Allah. (And) Allah is severe in His punishment." (8:48)

It was at the time when Makkans were preparing to march to Badr and they feared that Banu Kinana will attack their families in their absence. The devil appeared in the image of Suraqah b. Malik and said to them that 'I guarantee you that Banu Kinana are not going to raid your families and children when you are away.' However, when he saw the angels coming to help the Messenger ﷺ and his companions he abandoned them and ran away.

He did the same with the priest who killed the woman and her child: he commanded him to commit adultery with her then told him to kill her, then informed her family and

exposed him. Later he asked the priest to prostrate to him if he wanted to be saved, which the priest did. But after all that he abandoned him and left him alone. This has been alluded to in the following verse:

كَمَثَلِ ٱلشَّيْطَٰنِ إِذْ قَالَ لِلْإِنسَٰنِ ٱكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّى بَرِىٓءٌ مِّنكَ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ

> ***"Like Satan, who says to man: 'Do not believe', but when he disbelieves, he says: I disown you, I fear Allah, the Lord of the worlds." (59:16)***

This story is not particular to the priest but it applies to all such people who obey Satan and do not follow the commands of Allah expecting that the devil will help them. When the time comes the devil abandons them alone and goes away.

Another part of his schemes is to frighten the believers of his supporters and friends so that they may not launch jihad against them or engage in carrying out the duty of commanding what is good and prohibiting what is bad. It is one of his biggest tricks, which Allah the All-Knowing has mentioned in His Book. He said:

إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ

> ***"It is Satan who prompts you to fear his followers; do not fear them, but fear Me, if you are true believers." (3:175)***

It depends on the strength of faith in the heart of the servant; if his faith is strong, he will not be scared of the followers of Satan, but if his faith is weak, he will fear them.

It is to be remembered that the evil one bewitches the reason of his victim in order to dupe him. Hardly anyone is safe from his magic except those whom Allah wills. When the Devil bewitches the reason of a man, he makes the harmful acts alluring to him and puts in his minds that they are beneficial to him; on the other hand he makes good works look to him as bad and makes him believe that they are harmful to him. There is no god but Allah! How many people have been affected by this act of the devil! How many hearts he deterred from faith, Islam and good acts! He has presented the falsehood in beautiful form to make it attractive and made the truth ugly so people turn away from it. Many clever people were cheated by his counterfeit and many learned ones were deceived by his spurious schemes. He enchanted the reasons and divided people into different groups and circles, led them to the paths of misguidance and caused them destruction.

He is the one who allured them to worship idols, sever the bonds of relations, bury alive the daughters, marry mothers, and promised them to enter Paradise despite their disbelief, mischief and disobedience. He confused people concerning the attributes of Allah and encouraged the scholars to abandon the duty of commanding good and prohibiting bad with the excuse of being cooperative and friendly to people. He turned them from following the Messenger of Allah ﷺ and made them obey others in the name of *taqlid* i.e. blind following.

He was the cause of getting our parents (Adam and Eve) out from Paradise, and is the friend of Qabil (Cain) when he killed Habil (Abel). He was with the people of Nuh when they were drowned, with 'Ad when they were destroyed by devastating winds, with the people of Salih when they were wrecked by a mighty blast, with the people of Lut when they were made to sink in the ground and were rained upon with stones, with Pharaoh and his people when they were drowned, with the worshippers of the calf who suffered from the consequences of their acts and with Quraysh when they marched to Badr. As a matter of fact he was with all those people who were destined to perish and annihilation.

He deceived our father and mother by false swearing that he was a well wisher to them and he wanted them to abide forever in the Heaven as the Holy Qur'an has described (7:20-22). He knew that when they would eat from the tree their shame would be exposed to them. They committed a sin and the sin removed the cover of what is between the servant and his Lord. This is how the adulterers were shown to the Messenger ﷺ in his dream: naked. Allah has given two types of garments, one to cover the shame and hidden parts and the other internal, the garment of *taqwa*, which provides the cover and beauty to the servant. When these garments are removed from him, his internal and external shame is exposed.

The devil said to Adam and Eve:

مَا نَهَىٰكُمَا رَبُّكُمَا عَنْ هَٰذِهِ ٱلشَّجَرَةِ إِلَّآ أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ ٱلْخَٰلِدِينَ

"Your Lord only forbade that tree to prevent you becoming angels or immortal." (7:20).

He knew that they wanted to live forever in Paradise. This is how he works with human beings. He always tries to approach him from the side which is beloved to him. He has taught his followers to do the same when they want to misguide someone. He used all sorts of emphasis in his statement: swearing, using the agents of affirmation (*inna* and *lam*), and presenting himself as a sincere adviser. This trick he has passed to his followers when they are after deceiving the servants of Allah. Look at the hypocrites how they said to the Prophet ﷺ when they met him:

نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ

"We testify that you are certainly the Messenger of Allah" (63:1)

- using all tools of affirmation. In another place Allah said:

وَيَحْلِفُونَ بِٱللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ

" They swear by Allah that they are truly of you, but they are not." (9:56)

Among his amazing schemes is that he snuffs the soul to see which of the forces is powerful in it: the force of boldness and courage or the force of restraint and desistence. If he notices that the force of restraint and desistence is stronger then he works on holding him back and curbing his desire and encouraging him to abandon the duty he is to fulfil or at least make him not to do it properly. On the other hand if he sees

the man full of courage and boldness, he works on reducing the importance of the commanded work and putting in his mind that it was not enough but he has to do more. In this way he makes the first person fall behind and the second one go to the extreme. Some early scholars said that there was no command from Allah but Satan tries to temper it with one of the two things: either he will make people neglect it or to go to excess. He does not care which one he achieves. Most of the people fall in one of these two trenches; very few being able to stand on the right path of the Messenger ﷺ and his Companions.

The devil makes some of them neglect the compulsory parts of purification and others be extravagant by his whispering. He causes some to refrain from giving out the obligatory part of money, and causes others to give all that they have and be dependent on others waiting for their help. He pushes some to desist from taking enough food and drink and thus causing harm to their bodies and hearts while makes others to eat so much that their bodies and hearts suffer.

Some people were deceived by him concerning the Prophets and Messengers and they treated them with humiliation and even killed them while others went too far in their respect that they worshipped them. Some people were persuaded by him to keep away from people to the extent that they abandoned attending Friday prayer and other congregations for good works and meetings for learning while others joined unjust people and indulged in all sorts of acts of injustice and wrongdoings. He whispered to some people not to kill a bird or a goat to eat but he made others shed the blood of innocent people. Some of his followers were barred

by him from learning what was useful to them and he made others to take knowledge their goal without acting according to it. He inspired some people to live on grass and plants and others to live on what is prohibited.

Some people were deceived by him and they abandoned the way of the Messenger ﷺ in marriage and drove others to commit illegal acts to satisfy their desire. He whispered some people to treat the men of religion and piety harshly and taught others to go to the extreme in the respect of some to the extent of worshipping them. He restrained some people from listening to the people of knowledge at all and on the other hand made some abide by what they say and declare lawful and prohibited as they say, and put their opinion above the statements of the Messenger ﷺ. He put in the minds of some people that Allah has no power over the acts of human beings; they do as they will without the will of Allah, and he made some others believe that it is Allah who does everything and human beings have no power to do anything. He made people say unacceptable things about the attributes of Allah Almighty.

Satan plays with the minds of the people by making some of them to say that the faith of the most corrupt and unjust person is like the faith of Gabriel and Michael and made others declare a person as unbeliever if he commits a single grave sin. Some people were cheated by him and they became enemies of the household of the Prophet ﷺ, fought them and encroached their inviolability while others went so far that they claimed that the members of the family of the Prophet ﷺ carried the special features of prophethood, even they raised them to the status of being God.

Satan made the Jews reject the Christ and accuse him and his mother of matters which Allah cleared them from; and he enticed the Christians to declare him the son of God to be worshipped together with Allah. He persuaded some people to present their acts in a beautiful fashion in order to receive appreciation from them and made some appear to the people in a bad manner in order to be condemned and they called themselves *Malamatiyyah*. The devil made some people disregard the acts of hearts and consider them futile while he suggested to others to elevate the actions of hearts to the highest level and neglect the actions of the limbs.

Among his tricks are vain talks, futile opinions and confused thoughts which are the rubbish of minds, refuse of intelligence and the scum which are ejected by dark and confused hearts, which mix the right with falsehood and truth with vain. They do not lead to certainty but produce doubt and perplexity.

Another stratagem of the devil is to cast in the minds of some people that the words of Allah and His Messenger ﷺ give only external senses and do not lead to certainty which can only be achieved with logical discussions and philosophical arguments. In this way he prevents these people from receiving the guidance and certainty from the niche of the Qur'an and turns them to Greek logic and its false arguments, claiming that these are ancient sciences tested by time and verified by reason. In this way he succeeded by his trick and scheme to take them out of faith and religion.

Another trick of the devil is to inspire strange ideas and thoughts to the ignorant Sufis and put them on their tongues, thus opening the vast area of falsehood and claims

and driving them to believe that there is a way beyond the religious knowledge, which if followed will reveal the realities without referring to the Qur'an and the Sunnah. To achieve this quality Satan makes them engage in rigorous exercises of the souls and difficult disciplines to acquire good moral qualities and be averse to the people of the world from all walks and to devote oneself to free the heart from everything so that the truth can be printed on it without learning. The reality is that when the heart becomes vacant from the knowledge brought by the Messenger ﷺ, the devil fills it up with all vain thoughts and makes the person feel that they are illuminated. When the followers of the Messengers confront them they say you are the people of external knowledge and to us belongs the internal illumination; you have the face of Shari'ah and we have the reality of it; you have the shell and we have the core. In this way the devil keeps them away from the Book and the Sunnah and makes them live in their imaginations, which they consider inspirations and illumination, and believe that they are the realities which are not in need of cross checking with the Qur'an and the traditions of the Prophet ﷺ.

Among Satan's cunning ways is that he invites the servant by his nice behaviour, cheerful face and happy manners to a number of sinful and immoral acts. The servant meets someone whom Satan realises may take him out of his bad character by scolding and turning away from him, so he drives him to be kind to him and be friendly to him. Here Satan tricks a man through his nice manner and good behaviour. That is why the experts of the heart advise us to keep away from the people of innovations, not to meet them

with happy faces and not to greet them either. They also recommend not encountering the women and beardless young men with cheerfulness as there is a danger of seduction. The evil one urges a noble man to show a gloomy face to the needy and poor and not to meet them with a smiling and happy face, which may encourage them to expect your help. He in this way deprives you of the good prayer of those people and turns them away from you. He does everything to drag you from doing good and pushes you to do bad. This is his mission.

One of his plans is to put in your mind to honour yourself and keep away from such matters where humbleness and degradation of the soul are appreciated by Allah such as waging war against the unbelievers and hypocrites and commanding the powerful unjust people what is good and prohibiting what is bad. He suggests that by doing such things you are exposing yourself for criticism, humiliation and disparagement, which will result in losing your status in the society. On the other hand he orders you to humble and debase yourself where your dignity and honour are to be seen. He will like you to surrender to the people of power and disgrace yourself to them, and creates feeling in your mind that by doing that you are raising your status and position.

Satan deceives people by suggesting to them to stay in the mosque, or ribat or zawiyah and not to leave it, saying that if you go out you will degrade yourself to the people and your respect will disappear from their hearts. The evil one has hidden a wicked objective which is to create arrogance and self conceit and disdain of the people in your mind under the

pretext of safeguarding honour and protecting status. He wants his victim to be visited and not to visit others, and feels happy when dignitaries visit him, and people gather in his place and kiss his hand. When a person is deceived, he neglects the obligatory and recommended acts which bring him near to Allah and engages in what can bring him near the people.

The Messenger of Allah ﷺ used to go out to the market, buy his commodities and carry them himself. Abu Bakr ﷺ used to go to the market carrying clothes, and engaged in selling and buying. Once Abdullah bin Salam ﷺ was seen carrying a bundle of wood on his head and was asked: 'What makes you do that when Allah has made you rich?' He replied: 'I wanted to remove the feeling of arrogance from me, because I heard the Messenger of Allah ﷺ saying:

> **"No servant who has an atom's weight of arrogance in his heart will go to Paradise."**[16]

Abu Hurayrah ﷺ used to carry wood and other things by himself, when he was the governor of Madinah, and say: 'Give way to your governor; give way to your governor!'

Once 'Umar ibn Al-Khattab ﷺ went out walking for some work, then felt tired, and saw a boy on a donkey; he said to him: 'Carry me, boy, I feel tired.' The boy dismounted and said: 'Commander of the faithful, come, ride.' He said: 'No, you ride first and I will sit behind you.' They rode and entered the city and the people saw them.

---

[16] Abdullah b. Ahmad in al-Zuhd (182) Tabarani in al-Kabir (13/147)

The devil deceives some people to encourage them to make people kiss their hand and rub it, extolling them and asking them to give blessing until they start feeling above others and harbour arrogance. If they are told that you were the pegs of the earth and through them calamities are removed, they consider it the truth. It may be said to one of them that his favour is sought to ask Allah and He is implored through him and his honour in order to fulfil the needs, which makes him very pleased. If he notices an aversion from someone or lack of interest, he grumbles and feels bad inside his heart. All this is the cause of destruction for the man. Such a person is worse than those who are involved in grave sins.

Satan cheats the people of *zuhd* who retire to seclusion by following their thought and instinct without reference to the teachings of the *Shari'ah*. They claim that when the heart is secured by Allah, all its thoughts and ideas will be protected from error. This is the greatest trick of the Devil because thoughts and ideas come from three sources: Allah, the Most Merciful, Satan and the soul. No matter how far a person has reached in his devotion and worship still his Satan and his soul are with him; they do not part him till his death, and the evil one runs in him like blood in the veins. Only the Messengers, Allah's blessing and peace be on them, are protected from him because they are the emissaries of Allah to His servants to pass His commands and prohibitions to them; all other people are subject to making mistakes. But these ignorant people make their thoughts and instincts as judge over the Book and the Sunnah and say: 'my heart told me from my Lord'. They further say that we receive directly

from the Living One Who never dies while you are taking from the intermediary. This is pure unbelief. One of them was asked to go to learn from Abd al-Razzaq and he said: 'What does a person achieve by learning from Abd al-Razzaq when he learns from the Creator King?'

Whosoever thinks that he can rely on his instincts and ideas leaving aside what the Prophet has brought, he is a pure unbeliever. The Companions and those who followed them devoted themselves to what they found in the Book and the Sunnah.

Abu Yazid said: 'If you see a man gifted with miracles flying in the air, do not be deceived by him until you see how he deals with the commands and prohibitions.'

Al-Junayd said: 'Our way is tied with the basic sources: the Book and the Sunnah; whoever does not read the Book, write the *Hadith* and learn the *fiqh* cannot be followed.'

Many other scholars and thinkers of the past have said similar things.

Satan incites some of the people to stick to one type of dress, special appearance and a particular way of walking and to follow one particular Shaikh and a particular order. He makes them abide by these things like obligatory duties. They do not depart from these fixed routines and condemn anyone who abandons them. Some of them take a specific place for prayer; he does not pray in any other place while the Messenger of Allah ﷺ has forbidden taking a special place for prayer like the camel chooses its place. You may find that one of them prays only on a carpet whereas the Messenger ﷺ never prayed on carpet. No carpet was ever spread for him, but he used to pray on the ground and sometimes he

prostrated in the mud. He used to pray on a mat or anything which was available to him otherwise he prayed on the ground.

These people created a new brand of religion and abided by it. The way of the Prophet ﷺ does not match with their way. He did not have a particular dress, but put on a shirt or a cloak or a wrapper and robe as was available; he mounted a camel alone or with someone behind him on it, he rode a horse with saddle and without it, he also rode a donkey. He ate what was available sitting on the ground or on a mat or a rug; walked alone or with his Companions. In short he did not have a special way of doing things as these people do.

The Devil affects many ignorant people concerning making intention for ablution and prayer, with his whispering, and he leads them away from the way of Messenger ﷺ and causes them much confusion. The Prophet ﷺ used to consume little water for his bath and ablution while these people need a big quantity of water for them. They justify excess use of water by precaution and claim that they want to be certain that everything was done properly. The followers of the Sunnah of the Messenger ﷺ say to them that Allah, the Most High has commanded the Muslims to follow the Prophet ﷺ. He said:

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا ٱللَّهَ وَٱلْيَوْمَ ٱلْأَخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا

"The Messenger of Allah is an excellent model for those of you who put their trust in Allah and the Last Day." (33:21).

He also said:

قُلۡ إِن كُنتُمۡ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحۡبِبۡكُمُ ٱللَّهُ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ

"Say: If you love Allah, follow me, and Allah will love you." (3:31)

He also said:

وَٱلَّذِينَ عَمِلُواْ ٱلسَّيِّـَٔاتِ ثُمَّ تَابُواْ مِنۢ بَعۡدِهَا وَءَامَنُوٓاْ إِنَّ رَبَّكَ مِنۢ بَعۡدِهَا لَغَفُورٌ رَّحِيمٌ

"This is my path, leading straight, so follow it, and do not follow other ways: they will lead you away from it. This is what He commands you to do, so that you may be righteous." (7:153)

This straight path which Allah commanded us to follow is the only path which was taken by the Messenger of Allah ﷺ and his Companions, any other path is wrong no matter who has set it. Anyone who turns away from the way of the Messenger ﷺ is a neglectful transgressor or a person who uses his reasoning to interpret the text or an ignorant imitator. They are to be treated according to their intentions and their efforts in following the commands of Allah and His Messenger ﷺ and accordingly they may be punished or forgiven or rewarded.

Let us describe the way of the Messenger ﷺ and his Companions which will clarify the matter to be followed. The first thing is to be noted that Islam prohibits extremism,

transgression of the limits and exaggeration, and asserts that the basis of the religion is moderation and abiding by the Sunnah. Allah said:

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا تَغۡلُواْ فِي دِينِكُمۡ

"People of the Book, do not go to excess in your religion." (4:171)

تِلۡكَ حُدُودُ ٱللَّهِ فَلَا تَعۡتَدُوهَا

"These are the bounds set by Allah, do not overstep them." (2:229)

وَلَا تَعۡتَدُوٓاْۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ

"Do not overstep the limits, Allah does not love those who overstep the limits." (2:190)

وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ

"Do not waste by excess, Allah does not like wasteful people." (6:141)

ٱدۡعُواْ رَبَّكُمۡ تَضَرُّعٗا وَخُفۡيَةًۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ

"Call on your Lord humbly and privately, He does not like those who transgress His bounds." (7:55)

The Messenger ﷺ said:

> **"Avoid going to excess in religion. The people before you were destroyed by their exaggeration."[17]**

He also said:

> **"Do not be harsh to yourselves, lest Allah be harsh to you. It happened to some people who adopted the harsh way and Allah treated them harshly."[18]**

Exaggeration and being harsh here means to try to do more than is required.

Satan inserts doubts in people by whispering concerning their performance of religious duties. He succeeded in diverting them from following the Prophet ﷺ and his Companions to his suggestions to the extent that one of them thinks that if he performs ablution and prayer as the Messenger ﷺ did, his ablution and prayer will not be valid. If he follows the way of the Prophet ﷺ in eating with children or sharing food with common people, he becomes filthy and has to wash his hand and mouth seven times as though a dog has put his mouth in food. They behave like crazy people. If someone wants to get rid of this trouble, he should realise that it is in the following of the Messenger ﷺ that his success lies.

The devil traps many such people in going to extremes in ablution and prayer. They use extra water while the Messenger ﷺ used one '*mudd*' for ablution and one '*saa*' for

---

[17] Ahmad (1/215, 347), Nisa'i (3057, 3059)

[18] Abu Ya'la (2427, 2472), Tabarani in Kabir (12/156)

bathing. They are also in doubt concerning their ablution being broken while the Messenger ﷺ said:

> **"If one of you feels some movement in his stomach and he is not sure whether he has broken wind, he should not go out of the mosque unless he hears a sound or finds some smell."[19]**

There are many things which the Messenger ﷺ made easy but these confused people made them difficult. He for example walked barefooted and then prayed without washing his feet. There are many incidents in this regard reported from him and his Companions. It is also established by the Sunnah that if the lower of the socks was touched by impurity, it is enough to rub it on the ground and go ahead in prayer. These confused people do not follow these easy steps. They do not like to offer the prayer with the shoes on while the Prophet ﷺ did it. He performed prayer in any place he was except the grave yard, bathrooms and camel enclosures. He declared:

> **"All the earth has been made mosque and pure for me. Any member of my community should pray anywhere the time of prayer comes."[20]**

This is the way of the Messenger of Allah ﷺ but these people do not pray except on a rug which is spread over a carpet, which is laid on a mat on which a handkerchief is put. He does not walk on the mat or carpet but jumps over them like a bird.

---

[19] Muslim (362)

[20] Bukhari (335), Muslim (521)

There are many other matters in which the Messenger ﷺ followed the easiest way but these people create problems for themselves and others. Another important way of the Prophet ﷺ was that he accepted the invitation from anyone and joined him in eating. He ate the food of the Jews and the Muslims and Muslims should follow his Sunnah in this respect. It is reported that Umar ordered the Christians in the areas under the control of the Muslims to host a Muslim travelling through their land.

The Messenger ﷺ declared:

"I was sent with easy and straight religion."[21]

He combined straightness and easiness together. The religion is straight in *tawhid*, easy in deeds. The opposite of these two are shirk and declaring unlawful what is permissible. He condemned those who are fanatics.

Abdullah ibn Mas'ud ﷺ said: 'Whoever among you intends to follow a way, let him follow the way of those who have passed away because the living person is a target of trial. These are the Companions of the Messenger of Allah ﷺ who were the best of this community. Their hearts were clean, their knowledge was superb and they were not pretenders. Allah chose them to stay with His Prophet ﷺ and to keep His religion intact. Acknowledge their superiority and follow their way because they were on the straight path.'

Umar ibn Al-Khattab ﷺ is reported to have said: 'The ways to follow are set for you and obligatory duties are

---

[21] (Ahmad (5/266)

assigned to you. You are left on a clear path unless you divert people to the left or right.'

One of the greatest schemes of Satan by which he trapped many people was his inspiration to his friends and followers to get involved in the veneration of the graves. He promoted the idea until those who were inside them were worshipped; their graves were made shrines and places of worship; and the images of those inside them were made and worshipped besides Allah. This was a trick which worked with many people and only those were saved whom Allah helped. This great evil started with the people of Nuh as Allah Almighty has informed us in His Book.

قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِي وَٱتَّبَعُوا۟ مَن لَّمْ يَزِدْهُ مَالُهُۥ وَوَلَدُهُۥٓ إِلَّا خَسَارًا ◆ وَمَكَرُوا۟ مَكْرًا كُبَّارًا ◆ وَقَالُوا۟ لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ◆ وَقَدْ أَضَلُّوا۟ كَثِيرًا

"Nuh said: My Lord, they have disobeyed me and followed those whose wealth and children only increase their loss, and they devised a tremendous plot. They said: 'Do not renounce your gods; do not renounce Wadd, Suwa', Yaghuth, Ya'uq or Nasr. They have led many astray." (71:21-24)

It is said that these were good people of the community of Nuh; when they died their followers thought of making their images in order to remember them and fulfil their duties of worship. So, they made images for them. After they had died

the devil approached their descendents and told them to worship them which they did. That is how idol worship started.

These people combined two tribulations: (a) that of graves and (b) that of statues, which are alluded to in the Hadith reported by 'A'isha ﷺ who said:

> **"Umm Salmah told the Messenger of Allah ﷺ about a church in the land of Abyssinia called Maria. She described the images in it and the Prophet ﷺ said: 'They are the people who, when a righteous man among them died, would erect a mosque on his grave, and put these images in it. They are the worst creature of Allah.'"**[22]

As you can see the cause of the worship of those people was the veneration of their graves which led to making images and then worshipping them. It shows the wisdom behind the prohibition of building the mosques on the graves. This act has led many communities to fall in the greater *shirk* or at least in the lesser *shirk*. It is easier to commit *shirk* by the grave of a righteous man than to submit to a wood or stone. You may see many those who associate partners to Allah imploring, showing humility and worshipping them by their hearts in a way which they do not do in the houses of Allah! Some of them even bow down to them and expect to get blessing by calling upon them much more earnestly than they do in the mosques.

---

[22] Bukhari (434), Muslim (528)

Because of this serious result the Prophet ﷺ eradicated the root of this practice by prohibiting the performance of prayer in the graveyards even though the intention of the person who is performing the prayer is not to achieve any additional reward. The Messenger ﷺ cursed the Jews and the Christians for taking the graves of their prophets as mosques and he warned his community not to do it with his grave. He also prohibited his community to make his grave as a place of celebration and feast. He did it to close the door of deviation from the right course and drifting to *shirk*, association of other objects with Allah.

The Messenger of Allah ﷺ warned his community against taking his grave as a place of festivity or mosque and lighting candles on them. Some people claim that the Messenger of Allah ﷺ prohibited prayer in the graveyard because of its impurity. Their claim is false and far away from the aims and objectives of the Messenger ﷺ.

This claim is unfounded for the following reasons:

1. The reports concerning the prohibition of the prayer in the grave yard do not make difference between a new grave or the old one which was unearthed.
2. The Messenger ﷺ cursed the Jews and the Christians for taking the graves of their prophets as the mosques and it is known that it was not because of their impurity. The graves of the prophets are the cleanest places; there being no way of impurity passing to them. Allah, the Great, has forbidden the earth to consume the bodies of the prophets; they are protected in their graves.
3. He ﷺ prohibited performing prayer facing them.

4. He ﷺ said that all places on earth were a mosque except the graveyard and bathroom. If it were for the reason of impurity the toilets, slaughter houses, etc. would have been included with the graveyard.
5. The site where the mosque of the Prophet ﷺ stands was the graveyard of the polytheists. He ordered the graves to be excavated and build the mosque there. He did not order to move the dust but levelled it and erected the mosque on it.
6. The danger of *shirk* by making prayer in the graveyard and resemblance with the worshippers of idols is greater than the evil of prayer after asr or fajr prayers. If that has been prohibited for the reason of removing the resemblance, which may not occur to the person who performs the prayer at those times, then what about this act which resembles *shirk* by calling upon the dead, seeking from them the fulfilment of needs and believing that prayer near their grave is better than in the mosque? This act is in clear opposition of the teachings of Allah and His Messenger ﷺ.
7. If the reason of prohibiting taking the graveyard as mosque was its impurity, it would have been removed by cleaning and purifying it with pure mud. But it was not applied by anyone.
8. The Messenger ﷺ put those who take the graves as mosque and those who light candles on them together in his curse. It means that both acts are grave sins. Acts cursed by the Messenger ﷺ are serious sins. It is obvious that lighting candles on the graves is

done to show respect to them. It is similar to taking them as the place of worship; and it is not connected with impurity.

9. The Messenger ﷺ prayed to Allah saying:
   "Do not make my grave as an idol to be worshipped. Allah's anger is severe on those who take the graves of the prophets as a mosque." [23]

   It is clear that the curse of the Prophet ﷺ was mainly for the reason of taking the graves as place of worship. Whoever has knowledge of shirk, its causes and sources, and understands the aims and objectives of the Messenger ﷺ will certainly realise that his prohibition of prayer at the grave is not because of its impurity but because of its leading to shirk, which is the ultimate fate of those who disobey the Prophet ﷺ, they do what he has prohibited, follow their desire, do not have the fear of Allah and are unable to realise the testimony of 'there is no god but Allah'.

The Prophet ﷺ intended to protect the arena of tawhid from the encroachment of shirk and keep it pure. He showed his anger over those, who turn from his Lord to others. However, the polytheists were determined to disobey his order and do what he has forbidden. They fell prey to the tricks of Satan who deceived them by putting in their minds that making the graves of religious and pious people as shrines and places of worship is showing respect to them,

---

[23] Malik (414), Ahmad (2/246)

which will bring them closer to them and turn away from their enemies.

The idolaters of Makkah celebrated festivals on particular days and particular places. Islam cancelled them and established instead two festivals of 'Id al-fitr, which comes at the end of Ramadan, the fasting month, and 'Id al-adha which is connected with the pilgrimage. It relocated the places and fixed the House of Allah, the Ka'bah, 'Arafat, Mina and other holy places. To take the graves as the places of festivity is part of the polytheists' practice, which were in the pre-Islamic days and were abolished by Islam. The Messenger ﷺ stated:

> **"Do not turn your houses in to graves, and do not take my grave a place of festivity. Sent blessing on me, your blessing will reach me from anywhere you are."**[24]

Taking graves as places of feasting, celebration and frequent visit of them involves a number of evils. It leads one to face them for prayers, to go round them, kiss and rub the cheek with them, and to cover the face with their dust. The people who visit them ask those inside them to fulfil their needs, grant them children and provision, help them in getting over their problems and remove all their worries and troubles as the worshippers of idols ask their gods.

If you happen to see these people who go to extremes in veneration of the grave you will find that when they approach a grave they dismount and start kissing the ground, yelling

[24] Abu Dawud (2044), Ahmad (2/367)

and crying. They feel that they have done better than the pilgrims. When they come nearer they perform two *rak'ah* prayer at the grave and think that they achieved more reward than those who perform prayer facing the *qibla*. They bow down and prostrate around the grave seeking the bounty and pleasure of the man buried inside, and in this way they obey Satan and violate the order of Allah. They carry out all the rites which are performed near the Ka'bah by the pilgrims. They offer sacrifice, and shave their heads after completing the rituals. When they finish, they congratulate one another as the pilgrims do. If a person compares what the Messenger of Allah ﷺ taught concerning graves, and what his Companions did; and what these people are doing, he will realise the complete contradiction between them.

The Messenger ﷺ prohibited performing prayer to the graves, and these people pray to them. He ordered not to take the graves as the place of worship and they erect mosques near them; he prohibited to light candles over them, but they make endowment for the candles; he forbade taking them as a place of feasting and celebration and they gather there to celebrate and perform rituals. The Prophet ﷺ ordered to level the graves and these people erect buildings and domes on them; he forbade raising constructions on the graves using bricks and plaster and decorating and writing on them, and they build domes using all sorts of materials, decorating and writing verses from the Qur'an. All they do is in direct violation of what the Messenger of Allah ﷺ has taught.

Their actions at the graves contain a very serious matter and that is to undermine the *sunnah* and promote innovation. The Messenger ﷺ instructed his followers to visit

the graves in order to remember death and what will follow, then to seek mercy and forgiveness of Allah for the person buried inside, and thus doing a favour to the deceased and to himself as well, but these people turned the matter upside down and made the purpose of visiting to associate those dead ones with Allah by seeking their help and asking them to fulfil their needs and protect them from disasters and calamities.

Consider the difference between what the Messenger ﷺ instructed concerning the visit of the graves and what these people do. Their behaviour involves unlimited evils. *Some of them are mentioned below:*

1. Showing respect to them;
2. Taking them a place of festival;
3. Travelling to them;
4. Performing acts which the worshippers of idols do such as staying around them, hanging curtains over them, considering staying around them better than staying in the sacred mosque in Makkah;
5. Dedicating offerings for them and their keepers;
6. Believing like idolaters that those in the graves are capable of removing their troubles, giving them victory over their enemies, bringing them rain and fulfilling all their needs.
7. They deserve the curse of Allah and His Messenger ﷺ which is due to those who take graves as place of worship and light candles on them. What they do is opposite to what the Messenger of Allah ﷺ recommended concerning the visit of the graves. He taught that the visit of the graves to remind the visitor

of the Hereafter and to ask for Allah's forgiveness for the deceased.

8. The Prophet ﷺ taught his Companions to say when they visit the grave: *"Peace be on you, the residents of the houses. May Allah forgive you and us. You are our predecessors and we are going to join you."* But these people turned everything upside down; and made the purpose of visit to seek the blessing of the dead and implore him to fulfil their needs and help them in their problems.
9. Another evil is to practice the greater shirk by calling upon them. Their actions cause discomfort to those who are buried in them.
10. Another evil is that these people imitate the Jews and the Christians in what they do. They bluntly oppose Allah and His Messenger ﷺ and violate their commandments. They eradicate the Sunnah and promote innovations.
11. Their behaviour involves reducing the status of the mosques in comparison to the graves, a matter that goes against the teachings of Islam.
12. It also involves destruction of the mosques and promoting the shrines, which is in direct opposition of what Allah's religion requires.

The Devil also deceives the people by setting up stones and idols for worship and encouraging them to use arrows for divination and ascertaining the right time and course to do certain things in order to turn them from putting their confidence in Allah the All-Knowing and the Most Powerful.

Allah Almighty ordered His servants to keep away from such practices, He said:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَـٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَـٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

"O those who believe, intoxicants and gambling, idols and divination with arrows are repugnant acts of Satan's handiwork, shun them so that you may prosper." (5:90)

Idols (*ansab)* refer to any object which is set up to be worshipped besides Allah whether it is a stone, a tree, a grave or any other object. It is said that there were stones around the Ka'bah on which the people of Jahiliyya used to sacrifice their animals and spread meat on them. They respected them and bowed down to them.

Azlam were arrows the Arabs used to find out the right course in what the intended to do. Those people were put on trial by these two objects: idols for worship and arrows for finding out what is in future.

Whatever Satan has set up to misguide people to worship must be eradicated. That is why the Prophet ﷺ ordered all the high graves to be levelled and the idols to be destroyed.

Abu 'l-Hayyaj al-Asadi related: 'Ali ibn Abu Talib ﷺ said to me:

'Should I not send you to do what the Messenger of Allah ﷺ sent me to do? He told me not to spare

any statue but to destroy it and any grave but to level it.'[25]

Following the Prophet's line, 'Umar cut the tree under which the Messenger ﷺ took the pledge on the occasion of Hudaybiyya because he noticed that people visited it and performed prayer under it. The Prophet ﷺ demolished the mosque of Dirar, because it was built to create confusion among the Muslims. Now it is obligatory for the Muslims especially those in authority to demolish any dome or building or mosque erected on the graves because the Messenger ﷺ has prohibited that and cursed those who do it. In the same way all the candles and lamps on the graves must be removed. Any object visited by the people with the intention of getting blessing must be eradicated.

Satan persuades the people to honour the grave of a person who was respected by them and little by little moves them to take it as an object of worship and puts in the minds of those who visit it that it is a holy place and the man inside it is capable of removing the troubles and distresses, so call upon him. He also makes them believe that anyone who tries to stop them from seeking help from them is an enemy of that respectful person and attempts to undermine his position; and he must be stopped. So, they hate him and declare him as unbeliever and go as far as to kill him.

It must be clear to the people that stopping the masses from taking a grave as a place of worship and erecting a dome on it, visiting it as a holy place and asking the person inside it

---

[25] Muslim (969)

to fulfil their need is the duty of all those who follow the path of *tawhid*, believe in the power of Allah and follow the *Sunnah* of the Prophet ﷺ. This act is in no way to reduce the importance of the good works which the dead person may have done during his life time.

A question may be asked here: how do the worshippers of the grave fall in this trap when they know that the persons buried in them are dead and have no power to cause any benefit or harm to anyone?

The answer is that there are a number of things which made them to be deceived:

The first is the lack of the real understanding of the mission with which Allah sent His last Messenger and all other Messengers, and that is the establishment of the principle of *tawhid* and eradicate all roots of *shirk*. Since these people did not understand it they became prey to Satan and could not resist his call.

Secondly, there are some false prophetic sayings fabricated by the party of the devil, which they circulate and which run opposite to what the Prophet ﷺ taught. For example "When you feel incapable of solving your problems, then turn to the people of graves"; and "If one of you has good opinion about a stone, it will help him." These statements are forged and contradict the message of the Prophet ﷺ.

Thirdly, false stories which are recounted about those graves, for example it is said that a man visited a grave and asked for the removal of his problems which was done, and similar rumours. It is the trick of Satan by which he makes a person believe that supplication at a grave is better than

praying in the mosque or making supplication in the house in the morning.

When this is established in their minds, Satan moves them to the next step of praying to him and swearing by him for Allah to fulfil his need since Allah is greater than to be approached by any of His creatures directly. When the devil succeeds in this stage, he moves the man to take the grave as an idol to be worshipped and honoured. The next stage in the scheme of the devil is to call people to honour and worship the buried person and take his grave a place of celebration, putting in their minds that it is good for them in this world and the hereafter.

Let us clearly show the differences between the visit of the grave by a believer and by a polytheist. The visiting of graves by the people of *tawhid* has the following objectives:

1. To remember the Hereafter and learn a lesson; this is what the Messenger ﷺ said:
   "Visit the graves as it will remind you of the Hereafter."[26]

2. To do favour to the dead by visiting him and offering him the gift of prayer and giving charity in his name the reward of which will reach him.
3. The visitor does a good act for himself by following the *Sunnah* and not going beyond what he is asked to do.

[26] Ahmad (1/145)

On the other hand the visit of a polytheist is taken from the worshippers of idols. They believe that the soul of the dead person is close to Allah, Who showers His favour on him, and when someone visits him that favour passes to him as well, and the visitor will benefit from his intercession. The Qur'an is full of rejection and condemnation of this view. Allah says that intercession belongs to Him alone; nobody else has power to intercede for others until Allah grants him permission.

The evil one traps many of those who have little knowledge and religious awareness by music, songs, whistling and clapping which block the hearts from the Qur'an and turn them to disobedience and rebellion. These are the deceptions of the devil and a thick veil on the hearts of ignorant ones from the Merciful Allah. Through them Satan makes the evil lover achieve what he intends from his beloved. Satan has made his followers so deeply involved in them that they lose their senses while listening to them. You will see them moving with the tune like intoxicated people and tearing their dresses. They spend their money in this vain act and dance going round and round like a donkey around its axis. The devil makes them obsessed with this type of fun and to take their religion as amusement; and the musical instruments of Satan are more exciting to them than the verses of the Qur'an. Actually music and singing are very effective tools of Satan for turning the people from engaging in the acts of worship and reading and listening to the Qur'an. He makes those who are under his influence thrill on the sound of music sometimes reaching the stage of ecstasy, their eyes being fixed, their feet moving, their hearts

throbbing and their breaths rising; things which are not seen when the words of Allah the Most High are recited.

Because of this negative impact of music most scholars of Islam consider music unlawful. They quote the following verse:

وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُو۟لَـٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ◆ وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَـٰتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِىٓ أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ

"There are among people that who buys playful talk to lead others astray, from the path of Allah, without knowledge, and to hold it up to ridicule. There will be humiliating torment for him. When Our verses are recited to him, he turns away disdainfully as if he had not heard them, as if there were heaviness in his ears. Tell him that there will be a painful torment for him." (31:6-7)

Most commentators explained the 'playful talk' as singing. It sows the seed of hypocrisy in the heart and stops a man from listening to the Qur'an and following its teachings. The Qur'an calls people to modesty and chastity and orders them to keep away from following their lust and Satan's footsteps while Satan encourages them to do the opposite. He incites the desires in the mind and drives people to be involved in all sorts of sinful acts. It is noted that a man of reason and

dignity loses his dignity and soberness after listening to music and starts behaving like an intoxicated person.

Singing is given different names:

1. The first is 'playful talk' '*lahw al-hadith'* which has been mentioned;
2. The second name is '*al-zur;*
3. The third is '*al-laghw'*. Allah Almighty described His beloved servants saying:

وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ وَإِذَا مَرُّوا۟ بِٱللَّغْوِ مَرُّوا۟ كِرَامًا

"They do not witness vanity and when they pass by senseless play, pass by with dignity." (25:72)

'Vanity' and 'senseless play' have been interpreted as music.

4. Falsehood, an opposite of truth includes a non-existent object or an existing one, the harm of which is greater than the benefit. In the second category fall disbelief, disobedience and singing. Ibn Abbas ﷺ asserted that singing was falsehood.
5. Whistling and clapping. Allah said:

وَمَا كَانَ صَلَاتُهُمْ عِندَ ٱلْبَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً

"Their prayer before the House is nothing but whistling and **clapping." (8:35)**

The reference is to the action of Quraysh when they went round the Ka'bah.

6. The spell of adultery. This name was given to singing by al-Fudayl b. 'Iyad.
7. Germinator of hypocrisy. Abdullah ibn Mas'ud said: 'Singing germinates hypocrisy in the heart as water germinates the plant, whereas remembrance of Allah generates faith in the heart of a believer.'

It is true that singing colours the heart by distracting and deters it from understanding and contemplation of Qur'an and following its teachings. The Qur'an and singing cannot come together in the heart of a person because they are opposite of one another. The Qur'an prohibits following desires and commands decency, avoiding the dictates of the soul and keeping away from the footsteps of Satan. Singing on the other hand promotes the opposite of that: it stirs the soul to vain desires and moves it to every attractive male or female. It resembles wine in this respect. Their impact on the people cannot be denied. You may see a man with the signs of dignity, intelligence, light of faith and the delight of the Qur'an, but when he listens to music and songs, he is infatuated by it and his intelligence reduces, his decency disappears and his sobriety goes away. His Satan is pleased and his faith complains to Allah Almighty about his behaviour. One of the experts said: 'Listening to music generates hypocrisy in some people, obstinacy in others, denial of truth in some, immorality in others and frivolity in some.'

The real essence of hypocrisy is the contradiction of the outward with the inward. The man involved in

listening music is between two options: be shameless and immoral show piety and in the end be exposed. Such a person demonstrates faith in Allah and the Hereafter but his heart is boiling with the desire and love of such things which Allah and His Messenger ﷺ dislike. His heart is full of love of music and is empty from what Allah and His Messenger ﷺ love. This is pure hypocrisy.

Faith consists of both confession and action: confession of truth and action of obedience. This can be developed by remembrance of Allah and recitation of the Qur'an. Hypocrisy on the other hand is utterance of falsehood and actions of disobedience, which are produced by music and singing. *One of the signs of hypocrisy is to remember Allah little and show laziness in performing the prayers.* You may find those who are fascinated by music demonstrate laziness towards salah. Hypocrisy is based on lies and songs are the biggest lies of poetry. It presents immoral things as good and vice versa. Hypocrisy is also cheating, deception and scheming and songs are based on all of these things.

8. The Qur'an of Satan. This name was given by the followers. There is a prophetic tradition in this regard but it is not authentic: The Messenger ﷺ said, "When the devil was cast down to earth he said: 'My Lord, since You have cast me down to earth and made me outcast so give me a house.' Allah replied: 'Your house is bathroom.' The devil then asked for an assembly place and he was told that markets and

crossroads were his assembly places. He asked for food and was told that it was anything on which Allah's name is not mentioned. On the request for drink he was told that it was all intoxicating drinks. He wanted a caller and was given single-pipe. He requested for a Qur'an and was told that it was poetry. He asked for a book and was given tattoo. He asked for narration and was given telling a lie. He asked for messengers and was told that they were soothsayers. Lastly he asked for traps and was told to use women."[27]

9. Foolish sound.
10. Immoral sound. These two names were given by the Messenger ﷺ as reported by Jabir who said:
    "The Messenger ﷺ left in the company of Abd al-Rahman ibn 'Awf to see his son Ibrahim who was on the brink of death. The Messenger held him in his lap and his eyes were filled with tears. Abd al-Rahman said to him: 'Are you crying while you order people not to do so?' The Prophet ﷺ said: "I did not forbid crying. I forbade two foolish and immoral sounds: the sound of song and musical instruments of Satan and the sound of screaming at the time of affliction accompanied with scratching of the faces, tearing of the garments and yelling. This one is mercy and the one who does not show mercy will not receive mercy. Were it not a true matter and a genuine promise and the

[27] Ibn Abi 'l-Dunya (43) Tabarani in Kabir (8/207)

fact that our later generation is going to join the former one, we would have demonstrated higher grief over you (Ibrahim). We are distressed over you (your death). The eyes shed tears and the heart suffers from agony, but we will not say anything that will cause the anger of our Lord."[28]

11. The sound of Satan. Allah said to Satan:

قَالَ ٱذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ۝ وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا

"Go away! Hell will be your reward, and the reward of any of them who follow you, an ample reward. Rouse whichever of them you can with your sound, muster you cavalry and infantry against them, share their wealth and their children with them, and make promises to them – Satan promises them nothing but delusion." (17:63-64)

The sound of Satan is song which is the biggest source of inciting to sin.

12. The Psalm of Satan. 'A'ishah ﵂ narrated:
"The Prophet ﷺ came in and with me were two girls who were singing the songs connected with the battle of Bu'ath. The Messenger ﷺ lay on the

---

[28] (Tirmidhi (1005)

bed and turned his face to the other side. Then Abu Bakr came and started scolding me saying: 'the single-pipe of Satan in the house of the Prophet?' The Prophet ﷺ turned to him and said: "Leave them." When the Messenger slept I made a gesture to the girls and they left."

The Prophet ﷺ did not object to Abu Bakr's calling the song the single-pipe of Satan. But one has to remember those young girls were singing the songs of Bedouins. However, the Prophet ﷺ informed that Satan extended this to the singing of strange beautiful women and beardless handsome boys whose features are a source of trial and seduction and their songs invite to immoral sexual acts, sinful activities and drinking alcohol, using the instruments which the Messenger ﷺ prohibited. [29]

13. *Samud* or amusement. Allah said:

أَفَمِنْ هَٰذَا ٱلْحَدِيثِ تَعْجَبُونَ ◆ وَتَضْحَكُونَ وَلَا تَبْكُونَ

◆ وَأَنتُمْ سَٰمِدُونَ

"Do you marvel at this? Why do you laugh instead of weeping? Why do you pay no heed?" (53:59-61)

The word *Samud* in the last verse has been interpreted as song. It also means heedlessness.

---

[29] Bukhari (949, 2906), Muslim (892)

The Messenger of Allah ﷺ clearly prohibited instruments of music and play. Abu Malik al-Ash'ari reported the Messenger ﷺ as saying:

"There will be people in my community who will drink wine giving it a different name. The singing women will sing for them using musical instruments. Allah will cause them to sink in the ground and transmute them into apes and pigs."[30]

There are many reports in this regard.

Another area where the devil had big opportunity to misguide people and lead them away from the right path is the case of marriage with the intention of making a wife lawful for her husband who had pronounced the divorce three times in one go. This procedure has been condemned by the Prophet ﷺ. He declared that Allah curses the man who carries out the act of *tahlil* and the one for whom it was done. His Companions likened the man whose service was used for it with a billy goat. Umar ibn Al-Khattab ؓ vowed to stone to death such people who committed that act. Other Companions like 'Uthman, Ali, Ibn Abbas and Ibn 'Umar condemned it. The same view is held by many followers of the Companions and their followers.

This procedure makes decent free women disgraced, standing at the places of these agents, looking at their billy goat like a goat looks at the knife of the butcher. The poor woman wishes she had died before that. Nothing of the

---

[30] Bukhari (5590)

ceremonies of the marriage is performed and the man and the woman go inside the room and her husband and the guardians stand at the door waiting for the man to make the woman legal with his filthy sperm. When he finishes, he takes his payment and she comes out to announce that the intercourse has taken place.

Since it is not a correct marriage it cannot produce the required result of making the divorced wife lawful for her husband. The mistake started with the method of divorce itself. The correct procedure of divorce in Islam is to pronounce one divorce in the period of the purity of wife, and stop. The wife will be free after passing the waiting period of three menstruation period. If the husband wants to return her in the waiting period he can do so, but if he leaves her until her waiting period passes, then he has a chance of bringing her back with a new contract without the interference of a third person. This is the right way, and this is what was in practice during the time of the Prophet ﷺ. Mahmud bin Labid reported that the Messenger of Allah ﷺ was informed about a man who divorced his wife three times at once, and he stood up in anger and said:

> **"The Book of Allah is treated as play while I am still among you?"**

Seeing his anger a man said: **'Should I kill him, O Messenger of Allah?'**[31]

The verses of the Qur'an dealing with divorce are clear that they are to be pronounced separately. This practice

[31] Nisa'i (3401)

remained during the whole period of the Messenger ﷺ and Abu Bakr and two years of 'Umar's reign: three divorces pronounced at one time were considered to be one. Later 'Umar said: the people rush in a matter which required them to be patient; so if we impose it on them! And he did.

There is another evidence to show that three divorces pronounced at one time were considered as one by the Prophet ﷺ. Imam Ahmad reported on the authority of Abdullah b. Abbas ﷺ:

> Abd Yazid Abu Rukana divorced his wife three divorces in one go, then he regretted it and was extremely distressed. The Messenger ﷺ asked him: "How did you pronounce the divorce?" He replied: 'Three times.' The Messenger asked: **"In one sitting?"** 'Yes', he replied. The Messenger ﷺ said: "That is one and you can reinstate her if you wish." Abu Rukana reinstated her.[32]

To hold the view that three divorces pronounced at one time is one is in agreement with the report and apparent statement of the Qur'an, the statements of the Companions, analogy and the interests of the people. As far as the Qur'an is concerned Allah allowed the reinstatement of the wife in all the cases of divorce except if a woman was divorced before her husband had intercourse with her and the one who has been divorced three times. Allah said: "*Divorce is to be pronounced twice.*" i.e. one after the other.

---

[32] Abu Dawud (2198)

As for the analogical deduction it is based on the case of *Li'an*. Allah said:

وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ إِلَّآ أَنفُسُهُمْ فَشَهَٰدَةُ أَحَدِهِمْ أَرْبَعُ شَهَٰدَٰتٍۭ بِٱللَّهِ ۙ إِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ

"As for those who accuse their own wives of adultery, but have no other witnesses, let each one four times call Allah to witness that he is telling the truth." (24:6)

The wife in turn four times calls Allah to witness that her husband is lying (24:8). Here the individual spouse has to call Allah to witness four times separately. Now if a man, for example says that I witness by Allah four times that I am telling truth; or if the wife says I swear by Allah four times that he is telling a lie, it will not be valid; it will be counted as one. If this is the case then how can a man's statement, 'you are divorced three times' be considered as three?

This practice provided the devil with a trick to play with the people in the issue of legalizing a divorced woman for her former husband. What is done now is that when a person pronounces three divorces in one sitting, it is considered to be valid and the wife is declared to be unlawful for the husband. Then the husband regrets this and wants to bring his wife back to his house, so a trick was invented: that the wife was married to a man for over a night on condition that he will divorce her the following morning so that she can return to her former husband. In this way wife is made lawful for her husband. The Messenger of Allah ﷺ has cursed the man who does it and compared him with the hired male

goat. 'Umar ibn Al-Khattab ﷺ said: 'If a person who has acted as a legalizer and the one for whom he did it are brought to me I will stone both of them to death.' There are reports to this effect from many other Companions of the Prophet ﷺ as well as from the followers of the Companions and early scholars.

This practice has caused shame for the Muslims and unbelievers reviled them. The cause of this practice is disobedience of Allah and His Messenger ﷺ and obedience of Satan who dragged people to divorce their wives in a way which is not approved by Allah. Satan is very much interested in separating the wife from her husband.

The Messenger ﷺ said:

> "The devil sets up his throne on water, then despatches his agents; the closest to him is he who causes the greater evil. One of them comes and says: 'I did such-and-such'; Satan says: 'you did nothing'; until one comes and says: 'I continued my efforts until I separated the wife and husband.' The devil hugs him and says: 'you are the perfect one.'"

The devil and his party are doing their best in creating problems between a man and his wife and using all methods to encourage people to divorce their wives. When a husband falls in the trap of Satan and divorces his wife three times in one go, he regrets and wants to reinstate his wife who has become unlawful to him according to the opinions of the jurists. To solve the problem, several methods have been suggested:

1. To play a trick not to let the divorce occur and that is to advise the husband to say to his wife: 'if I divorce you, you are divorced three times before that.' So no divorce will be applicable.
2. To claim that the contract of the marriage was invalid, therefore no divorce can work. For the invalidity of the contract, the following ways were devised:
    i. To claim that the guardian was not trustworthy;
    ii. The witnesses were not reliable;
    iii. To resort to *khul'* and then marry her with a new contract;
    iv. When an unexpected matter happens and *tahlil* is required, a minor slave is bought and she is asked to let him enter his glans in her vagina. When it is done, then she is gifted to him, which makes the marriage null and void. After passing the waiting period she returns to her husband.
    v. The last trick is to hire a man like a billy goat who will have intercourse with her and make her lawful to her husband.

These are five tricks devised for special people. As far as ordinary people are concerned five other methods were introduced:

i. The man who is hired for legalization is asked to use his toes to penetrate the organ of the woman. It is

considered to be less harmful than having intercourse with the penis.

ii. The woman is pregnant and gives birth to a male child. The coming out of the child is compared with the penetration of the male organ.

iii. The person expected to make her lawful sprays oil on her body that is absorbed and he does not have intercourse. The absorption of oil in the body is taken as the entrance of sperm in her.

iv. To send her on a journey with the man to make her lawful and when they return it is considered to be enough.

v. To make them meet at Arafat. When they stand near the mountain there is no need for *tahlil.*

Allah ﷻ prescribed marriage for a permanent union and enjoyment, but this type of marriage is meant to end immediately as soon as the man has intercourse with the woman. It is not the marriage prescribed by Allah ﷻ. One should remember that Allah and His Messenger ﷺ prohibited temporary marriage (*mut'ah)* though the person who does it intends to enjoy and stay with his wife for a certain period and he is responsible for the requirement of the marriage. Then the marriage which is meant for overnight deserves more to be banned.

I heard Shaykh al-Islam Ibn Taymiyyah say: '*Mut'ah* marriage is better than the marriage of *tahlil* for several reasons:

1. *Mut'ah* marriage was permitted in the beginning of Islam while *tahlil* marriage was never allowed.

2. The Companions contracted *mut'ah* marriage in the time of the Prophet ﷺ but no Companion is reported to have entered in a *tahlil* marriage.
3. *Mut'ah* marriage was a disputed matter among the Companions; Abdullah ibn Abbas ؓ issued a fatwa in its favour, and Abdullah ibn Mas'ud reported: 'We used to go on expedition with the Messenger of Allah ﷺ without having our women with us and we asked the Messenger ﷺ permission to castrate, which he did not allow. Later he permitted us to marry a woman for a gift of a dress and for a fixed period. Abdullah recited:

   يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحَرِّمُوا۟ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ

   "O those who believe do not forbid the good things which Allah has made lawful to you." (5:87)

4. There is no statement from the Messenger of Allah ﷺ condemning the people involved in *mut'ah* marriage, but he condemned those who get involved in *tahlil*.
5. The man conducting *mut'ah* has a positive purpose and the woman also wants to stay with him for a certain period while the man in the case of *tahlil* has no function but that of a hired billy goat.
6. The man in the case of *mut'ah* does not use a trick to legalise what Allah has declared prohibited. He is not among those who try to deceive Allah, but he contracts a full marriage while the person in the case of *tahlil* uses trick to deceive Allah and makes mockery of the Signs of Allah.

7. The man in the case of *mut'ah* is interested in the woman for himself and wants to make her lawful for himself, which is the objective of marriage, but the man in the case of *tahlil* is doing it for another person.
8. The clean nature and honest minds, which are not polluted with ignorance and blind imitation hate the act of *tahlil*, while it is not so with *mut'ah*.
9. *Mut'ah* resembles hiring a beast for riding for a fixed period or a house for living for sometimes. There was nothing wrong in it except that it was made for a fixed period which is against the purpose of Islamic marriage. *Tahlil* on the other hand is not like that.
10. Allah has made contracts as a source of certain goals: a sale for instance is a source of owning something, renting is for enjoying a benefit and marriage for enjoying the company of the woman. The man conducting *tahlil* is breaking the law of Allah because he marries not to live with the woman but for another purpose which is not accepted by the Shari'ah.
11. The man involved in the practice of *tahlil* is like a hypocrite who shows that he is Muslim while in reality he is not, likewise the man in *tahlil* he shows that he is husband while in reality he is not.
12. The marriage of *tahlil* is not like the marriages found in the period before Islam. According to a report from 'A'isha ﷺ, the marriages in the jahiliyya period were of several types:

i. The marriage which is practised today that is a man proposes marriage of a girl to her parents or guardian and the contract is concluded.
ii. A man would say to his wife that when she is pure she should sleep with so-and-so, he named certain people, while the husband kept away from her. They were doing it in order to have a noble child.
iii. A number of people would have intercourse with a particular woman, when she delivered the child she called them all. When they came, she said to them: 'you know what has happened' and then she points to one of them saying that the child is yours.
iv. A woman acts as prostitute and people visit her. When she conceives and delivers the child, trackers are invited and they decide who was the father.

It is clear that the *tahlil* act does not resemble any of those practices which 'A'ishah described in her report.

Those who hold the view that three divorces pronounced at one time are valid and make the wife unlawful for the husband until she marries another person and he divorces her claim that since 'Umar ﷺ decided to enforce it and nobody objected it became a consensus, which must be followed. To say that there was no opposition to 'Umar's decision is not correct. According to a report in Abu Dawud and the Musannaf of Abd al-Razzaq, Ibn Abbas was of the view that it was to be considered as one. Among the followers Tawus, 'Ata' b. Abu Rabah, Jabir b. Zayd, 'Amr b. Dinar, Sa'id b. Jubayr, Al-Hasan Al-Basri and 'Ata' b. Yasar held the same

view. After them Ishaq b. Rahwayh and Malik in one report and many others held the same opinion.

It is to remember that three divorces pronounced at one time were taken as one during the time of the Messenger ﷺ Abu Bakr and some years of 'Umar's reign. There was no dispute about it. It was the consensus of the community.

It may be asked here that why 'Umar enforced three divorces pronounced at one? Some people answered the question by saying that rules and regulations of Shari'ah are of two types:

1. Those which are permanent and do not change with time or place and no ijtihad is allowed about them like the obligatory duties, prohibited matters and the punishments prescribed for certain crimes.
2. Those which change with the change of situations which demand a modification in rules.

The decision of 'Umar falls in the second category. When he noticed that people resorted to divorce frequently and were in need of some restriction, he took that step in order to stop them. He may have thought that it was among the *ta'zir* adopted at the time of need, or declaration of three as one was attached with certain conditions which are no more available, or because of some obstruction in the way of implementing three divorces as one.

The core of the issue is that since Allah hates divorce because it leads to the separation of the wife and husband, the devil feels happy with it so that he can use it as a source of immoral activities. Allah regulated the procedure in the best way to safeguard the interest of the couple. He

prescribed one divorce in the period of purity and stop until the waiting period passes. After that if the ill feeling between the couple goes away and they want to reconcile in the waiting period it is alright. When the waiting period ends and they realise their mistake and have a desire to get back together they can do so. Otherwise she is free to choose another man to marry. The husband has two chances to return to his wife, but if he divorces her the third time she becomes unlawful for him.

Allah, the Most Merciful, said:

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا۟ ٱلْعِدَّةَ ۖ وَٱتَّقُوا۟ ٱللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ لَا تَدْرِى لَعَلَّ ٱللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا ◆ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا۟ ذَوَىْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا۟ ٱلشَّهَٰدَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِۦ مَن كَانَ يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا

"Prophet, when one of you intends to divorce women, do start at a time when their prescribed waiting period can properly start, and calculate the period carefully; be mindful of Allah, your Lord. Do not drive them out of their homes, nor should they themselves leave, unless they commit a flagrant

indecency. These are the limits set by Allah; whoever oversteps Allah's limits wrongs his own soul, for you cannot know what new situation Allah may perhaps bring about. When they have completed their appointed term, either keep them honourably, or part with them honourably." (65:1-2)

The verse indicates that combination of three divorces in one is not allowed for the following reasons:

1. It shows that when a person has pronounced a divorce, he is not allowed to pronounce the second one in the same period of purity. Abdullah ibn Abbas ﷺ argued on the basis of this verse for the prohibition of pronouncing three divorces together. Mujahid narrated: 'I was with Ibn Abbas when a man came and said that he has divorced his wife three divorces together. Ibn Abbas kept silent until I thought he was going to return his wife to him. Then he spoke and said: 'One of you does a foolish thing then comes to ask Ibn Abbas. Allah said: ***"Whoever is mindful of Allah, He will make a way out for him."*** I do not see any way out for you. You disobeyed your Lord and your wife was separated from you. Allah also said: ***"People, when any of you intend to divorce women do so at the start of their starting period."***' Ibn Abbas understood from the verse that pronouncing three divorces together is prohibited.
2. Allah said: **"Do not drive them out of their homes nor should they themselves leave..."** This is in the case of the *raj'i* divorce. As for *ba'in*, there is no

allowance or accommodation according to the established Sunnah.

3. Allah said: ***"These are limits set by Allah, whoever oversteps the limits of Allah wrongs his souls."*** If a person pronounces three divorces together he has overstepped the limits set by Allah and wronged his soul.
4. Allah said: **"You do not know what new situation Allah may perhaps bring about."** The learned Qur'an experts understood this as a reinstatement of a wife.
5. Allah also said: ***"When they have completed their appointed term, either keep them honourably or part with them honourably."*** This is the rule of any divorce prescribed by Allah unless before it two divorces have been pronounced. Allah regulated the divorce in the easiest way and most suitable manner for the wife and husband and gave the period so that one does not act in haste and regret later.

When 'Umar noticed that Allah punished the man who divorces his wife three by making her prohibited to him, he knew that this was because Allah did not like this type of divorce, so he implemented three given at one time as a sort of punishment for the husband.

Then why did he not ban the people from exercising this type of divorce and inflict punishment on those who got involved in that? He could have done it and he later regretted for not doing it. He wanted to stop people from a wrong action but realised that his efforts did not produce the

required result, and he thought that it would have been better to ban three divorces given at one time and return to where the practice was in the time of the Messenger of Allah ﷺ and Abu Bakr.

What Allah has stipulated and is described by the authentic Sunnah solves all the problems but that will only be adopted by those who have fear of Allah as He said:

وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا

"Those who have fear of Allah He will make a way out." (65:2)

وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا

"For those who have fear of Allah He will make his matter easy."(65:4)

And:

ذَٰلِكَ أَمْرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيْكُمْ ۚ وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُعْظِمْ لَهُۥٓ أَجْرًا

"Those who have fear of Allah He will wipe out their sinful deeds and increase their rewards." (65:5)

But those who have no fear of Allah there will be no way out for them and their matters will not be made easy. This was confirmed by Abdullah ibn Mas'ud and Ibn Abbas ﷺ.

The devil also tempts people to resort to stratagems, trickery and deception that lead to legalize what Allah has made unlawful and temper with what He has made

obligatory. Satan's intention is to violate the commandments and prohibitions. The stratagems used by people are of two types:

One type which is applied for doing what Allah Almighty has commanded and abandoning what He has forbidden; for getting away from the unlawful, restoring the right from an unjust person who is holding it and rescuing an oppressed person from the suppression of a tyrant. The person who does this type of acts is praiseworthy and will be rewarded.

The other type of stratagem is that which is aimed at abolishing the obligations, legalizing the prohibited matters, turning the oppressor into the oppressed and a right into a wrong. This type is condemned by all scholars and considered to be unlawful for the following reasons:

1. It is cheating and an attempt of deceiving Allah Almighty. He, the All-Knowing, said about the hypocrites:

   وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْآخِرِ وَمَا هُم بِمُؤْمِنِينَ • يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُوا۟ وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ

   "Of the people there are some who say: 'We believe in Allah and the Last Day' while in reality they do not believe. They seek to deceive Allah and the believers but they only deceive themselves, though they do not realise." (2:8-9)

   He also said:

إِنَّ ٱلۡمُنَـٰفِقِينَ يُخَـٰدِعُونَ ٱللَّهَ وَهُوَ خَـٰدِعُهُمۡ

"The hypocrites try to deceive Allah, but it is He Who deceives them." (4:142)

He said concerning the people who had treaty with the Muslims:

وَإِن يُرِيدُوٓاْ أَن يَخۡدَعُوكَ فَإِنَّ حَسۡبَكَ ٱللَّهُ

"If they intend to deceive you, Allah is enough for you." (8:62)

Allah tells us that those who seek to deceive Allah are themselves deceived but they do not realise. Allah deceives anyone who tries to deceive Him and takes care of the person whom they try to deceive.

We also understand that deceiving Allah is forbidden, and the use of stratagems is an attempt to deceive Allah. It is borne out by the declaration of the Qur'an that when the hypocrites pronounced their Islam without meaning it, they were declared as deceivers.

2. Allah, the Exalted, condemned those who mock the signs of Allah and pronounce words which have fixed meanings and certain objectives but they do not mean the real concepts of these words nor the objectives intended by them, but their intention is to deceive Allah. Like the man who marries a divorced woman not to live with her as his wife but to make her lawful for her former husband. He is actually mocking the rules set by Allah. This is explained by

the following report of Abu Musa al-Ash'ari who narrated the Messenger of Allah ﷺ saying:

"Why do some people play about the limits set by Allah and mock His signs saying: I divorce you, I return you; I divorce you, I return you?" [33]

Since they do not intend the real meaning of those words they were considered as joking and mocking the Signs of Allah.

Another example is the report of Mahmud b. Labid who said: 'A man pronounced three divorces in one go to his wife during the life time of the Messenger of Allah ﷺ and the Messenger said: **"The Book of Allah is taken as joke while I am still among you?"**' Since the man did not follow the way divorce should be pronounced, the Messenger ﷺ considered him as toying with the Book of Allah, because the Book made the provision of returning the wife back if he so wished, but he divorced in a way which left no chance of returning.

The words "twice" and "many" are used in the Qur'an and the Sunnah and the language of the Arabs for something which done one after the other. If a person puts them together to mean one time he has overstepped the limits set by Allah.

3. Allah, the Most Exalted, cited in the Qur'an (ch.68) the story of the people who owned a garden and they tried to deprive the poor their share in it by playing a

---

[33] Ibn Majah (2017)

trick. So, Allah punished them by destroying their garden and made it a lesson for anyone who resorts to tricks in order to do away with the right of Allah or the people.

4. Allah, the All-Powerful, told us that a group of Jews were transformed into apes because they played tricks in order to make hunting on Saturday lawful, which He had forbidden. The incident includes a stern warning to all those who use tricks in matters which Allah has forbidden. Those Jews did not reject Moses or deny the Torah but resorted to tricks to circumvent the restrictions put by Allah, and they were punished.
5. The Israelites used usury and ate up the properties of the people wrongfully but they were not punished with transmutation like the previous people while their crime was greater than theirs because they were like hypocrites who played tricks in order to circumvent the rules of Allah. The Qur'an has stated that hypocrites are going to suffer a severe torment. There are reports telling us that there will be transformations and sinking in the ground in this community. Anas reported the Messenger of Allah ﷺ as saying:

   "Some people will pass the night eating, drinking and listening to music and in the morning they will find themselves transformed into apes and pigs."[34]

[34] Ibn Abi 'l-Dunya, Dhamm al-malahi (15)

Similar traditions have been reported by other Companions, one is from Abu Hurayrah, who narrated that the Messenger of Allah ﷺ said: **"At the end of time some people from this community will be transformed into apes and pigs."** Someone asked: "Messenger of Allah, will they not be testifying that there is no god but Allah, and Muhammad is His Messenger?" He replied: **"They will be indeed, and keep fasting and performing prayers and pilgrimage."** The people asked: "Then what will be wrong with them?" He replied: **"They will make use of stringed instruments, tambourines and singing girls. While they passed their night in drinking and amusement they will be transformed in the morning into apes and pigs."**[35]

In short, transformation into apes and pigs is going to take place in this community mainly with two groups:

Firstly, the evil ulama (scholars) who distort the teachings of Allah and His Messenger ﷺ and turn them upside down, so their shapes will also be changed.

Secondly, group is of those who are openly involved in sinful and unlawful activities. If one of them is not transformed in this world, he will face it in the Hereafter.

---

[35] Ibid (8)

It is to be noted that the people who get involved in prohibited acts are of three types:

i. Those who believe that the Prophet ﷺ has prohibited them but they consider them to be permissible. Such people are unbelievers and not members of the Muslim Community.
ii. Then there are those who know that these things are not allowed but they use them. They are sinners like many others who commit prohibited acts knowing that it is sin to do so.
iii. Those who use the forbidden materials and try to give them different names such as drinking wine and calling it nabidh, which is allowed; or listening to music and justify it by saying that it is only listening to a beautiful sound like that of birds. They are covering their acts in a wrong interpretation.

6. The Prophet ﷺ said:
"The deeds are judged by intentions and every person will get the reward according to what he has intended."[36]

This Hadith is the basis of putting an end to stratagems.

7. The Prophet ﷺ said:
"The seller and buyer have option as long as they do not separate unless they have stipulated

[36] Bukhari (10, Muslim (1907)

exercise of the choice. It is not permissible for one of them to leave lest the other wants to cancel the deal."[37]

Imam Ahmad argued for the invalidity of stratagems on the basis of this Hadith.

8. The Messenger of Allah ﷺ said:
"Do not do what the Jews did and regard permissible what Allah has prohibited by using tricks."[38]

This statement clearly mentions the use of tricks to change the status of a prohibited matter to a permissible one or a permissible thing to an unlawful and prohibited one. This type of trick is used by a man who pronounces three divorces at one time to his wife. He finds it is easy to hire a man to marry and have intercourse with his divorcee so that he can bring her back to his house.

The Prophet ﷺ instructed us not to be like the Jews who used tricks for fishing on Saturday by digging ditches in which fish gathered and they then caught them on Sunday. They also used tricks in making use of the fat which Allah prohibited for them. They claimed that it was only the frozen fat that was forbidden, so they melted it and sold it and consumed its price without realizing that when Allah

---

[37] Ahmad (2/183), Tirmidhi (1247)
[38] See Ibn Kathir in his Tafsir (1/293, 3/493)

Almighty declares something forbidden there remains no difference whether a person uses it or its price.

Ibn Abbas reported that Umar was informed that a man has sold wine. He said: 'May Allah destroy that person! Did he not know that the Messenger of Allah ﷺ said: **"May Allah destroy the Jews! Fats were prohibited to them, so they melted it and sold it."'**[39]

Jabir b. Abdullah narrated that the Prophet ﷺ said: **"Allah has forbidden selling of wine, carrion, pig and idols."** It was said to him: "Messenger of Allah, what do you think about the fat of dead animals, it is used to paint the boats, oil the leather and light the lamp?" He said: **"It is prohibited."** Then he went on: **"May Allah destroy the Jews! When Allah prohibited fat to them, they melted it, and sold it in order to use its price."**

Allah Almighty showed mercy to this community that its Prophet ﷺ drew their attention to the reason for which the Jews were cursed, and the early members understood the objective of the shari'ah and thus the prohibition of blood, carrion, pork, etc was established even if their shape changes, and also its price was declared to be illegal.

9. The prohibited stratagems are based on giving a material a different name by changing its form though the essence remains. For example the act of legalizing a divorced woman is called *nikah*

---

[39] Bukhari (2223), Muslim (1582)

(marriage) and the person involved, the husband. It is known beyond any doubt that the Messenger of Allah ﷺ cursed this procedure because it involved great corruption, which did not end because of the change of name. It applies to the act of using trickery in order to deal with usury and to drink wine by giving them different names. The Messenger ﷺ said:
"Some members of my community will drink wine giving it another name, and singing girls will sing to them with musical instruments, Allah will make them sink in the ground and transform them in to apes and pigs."

This punishment will be given to them because they thought that if the name of the forbidden materials is changed they can use them and there will be no sin on them.

If you consider the system of the Shari'ah, you will find that it has established the principal of *sadd al-dhari'ah*, blocking the means to unlawful matters. Applying stratagems is opposite to this. It is a means to the forbidden matters while *sadd al-dhari'ah* is to block the means of using a prohibited thing. They are opposed to one another. The Shar'iah prohibited even the means in order to block the way to the prohibited matter. Allah Almighty asked the Muslims not to abuse the gods of polytheists because it may lead them to abuse Allah, the Exalted, in retaliation. The Messenger of Allah ﷺ said: **"It is a grave sin that a man should abuse his parents."** His followers asked: **"Is it possible that a man**

abuses his parents?" He replied: **"Yes; he abuses the father of someone who in turn abuses his father; and he abuses his mother who in turn abuses his mother."**[40]

He refrained from killing of the hypocrites though it was in the interest of the community because it could have led his enemies to say that Muhammad is killing his followers. He prohibited a drop of wine because it may lead to its drinking. He prohibited a man to be in seclusion with a strange woman or travel with her to block the means of committing an illegal act. He prohibited a woman to describe another woman to her husband as though he sees her for the same reason. He prohibited building mosques on the graves and to raise them high and build domes on them or carve decorations on them or light lamps on them or perform prayers facing them. Allah commanded men and women to lower their gaze because gazing was a source of inducement and attraction that may lead to illicit act. All this in order to block the means of opening the way to prohibited acts. There are many other examples where the Messenger ﷺ prohibited something which was not forbidden for fear of it leading to commit a prohibited matter.

For the same reason he prohibited such measures that may lead to the dissension and dispute in the community and create ill feeling and hatred in the minds of people. So he ordered that no one should approach a girl for marriage when another person has already proposed to her, a woman is not allowed to seek the divorce of her co-wife, and a person to enter a transaction while his brother is negotiating about it.

---

[40] Bukhari (5973), Muslim (90)

He also commanded not to fight the leaders or wage war against the rulers because it may create big problems and anarchy.

In short the prohibited matters are of two types: those which are evil in themselves and those which lead to an evil. Both are to be eradicated. Good deeds are also of two types: those which include benefits for the community and those which lead to them. How can one imagine that this great Shari'ah which has come to terminate the evil matters and close all ways to them will open the doors of stratagems and tricks in order to escape its obligations and commit its prohibitions?

Al-Bukhari argued for the prohibition of tricks by the following saying of the Prophet ﷺ:

> **"Scattered cattle should not be put together nor should the herd which are in one place be scattered for the fear of sadaqah."[41]**

He also quoted the following statement concerning plague:

> **"If it occurs in a place where you are then do not run away from it."[42]**

There is no doubt that if a person pays attention to the Book and the Sunnah and the objectives of the Shari'ah, he will definitely conclude that the use of stratagems is prohibited. The Qur'an has indicated that intentions and objectives are to be taken into account in conducts and customs as they are considered in good deeds, and they may turn a lawful act into

---

[41] Bukhari (6955)

[42] Ibid (6973)

unlawful and vice versa, and a wrong act into a correct one and vice versa. There are many examples for that in the Qur'an and the Sunnah, some of them are cited below:

وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا۟

"Do not hold them (the wives) back with intention to harm and commit aggression." (2:231)

This is a clear statement that returning the wife after divorce is for a person whose intention is to live together amicably and not to cause harm to the wife. If someone intends to cause harm Allah does not allow him to return his wife back. Allah Almighty also said:

ٱلطَّلَٰقُ مَرَّتَانِ ۖ فَإِمْسَاكٌۢ بِمَعْرُوفٍ أَوْ تَسْرِيحٌۢ بِإِحْسَٰنٍ ۗ وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُوا۟ مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْـًٔا إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ ۖ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا ٱفْتَدَتْ بِهِۦ

"It is not lawful for you to take back anything you have given (your wives), except that both fear that they cannot maintain (the marriage) within the bounds set by Allah: If you (the arbiters) suspect that the couple may not be able to do this, then there will be no blame on either of them if the woman opts to give something for her release." (2:229)

This verse stipulates that the *Khul'* is allowed when the couple are afraid that they will not be able to maintain the

limits set by Allah, and return is conditioned with the certainty of maintaining the limits set by Allah.

Another example is the case of the people of garden. (68:17-33) Harvesting is allowed at anytime but since they intended to harm the poor people Allah destroyed their garden.

STRATAGEMS ARE OF THREE TYPES:

One that is an act of obedience and is meant to bring the person nearer to Allah; this is the best deed to Allah, the Exalted.

The second is that which is permissible no reward or punishment is attached to it. It follows the benefit to be drawn by it and accordingly could be allowed or forbidden.

The third type is the one which is meant to deceive Allah and His Messenger and directed to abolish what He has enjoined as duty, reverse what He has ordained and make lawful what He has prohibited. This one is condemned by all the scholars.

We understand that not all the stratagems are bad. It depends on the purpose and intention of the man who applies them. If a person plays trick for a good purpose it will be good otherwise it is bad and he will face the consequences.

Allah, the Exalted, favoured us by His easy and straightforward religion and made it simple through His Messenger ﷺ for his community in order to save us from being trapped in burden and fetters, and He kept us away from every false, unlawful and harmful matter and provided us with what was permissible, rewarding and beneficial. He

blessed us with the festivals of Islam in place of the festivals of the unbelievers from among the People of the Book and worshippers of the idols. He opened the doors of permissible trades and other means of earning to keep us away from usury, and gambling. He allowed us to marry women we like one, two, three or four to save us from committing adultery and immoral acts. The Almighty provided us with tasteful and useful drinks to protect us from filthy intoxicating drinks that destroy one's reason and religion. He gave us beautiful dresses of cotton and wool in place of forbidden silk clothes and gold. He saved us from listening to the poetry and the recitation of Satan by listening to the verses of the speech of the Merciful. The Most Merciful turned us from casting lots with arrows to find out what is in store for us to seek help and guidance from Him which affirms confidence in Him. He commanded us to compete is search of the Hereafter and vie with others in that rather to vie for the luxuries of the world and envy in that. He preferred us with His favour and bounty in the form of the Qur'an and faith in place of what the people of the world gather from the materials of the world. He said:

قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُوا۟ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

"Say: in Allah's grace and mercy let them rejoice; these are better than all they accumulate." (10:58).

He allowed us to show arrogance and haughtiness to the enemies of Allah instead of the friends of Allah. The Prophet

ﷺ said when he saw someone strutting among the ranks in the battle field:

> **"This is a walk which Allah does not like except in this place."** [43]

He permitted us to be in religious solitude during i'tikaf but not the heretical solitude in which attending congregational prayer, pilgrimage, and jihad are neglected. He opened for us the legal ways in place of using tricks and stratagems. He supplied us with evidences and proofs that the Qur'an has indicated instead of resorting to the complicated theological arguments which include more falsehood than truth.

We know for sure that if those schemes which are used to make lawful what Allah has prohibited and to abolish what He has made obligatory were permissible, Allah Almighty would have prescribed and recommended them as they contain means of relief for the distressed and provide them with a way out. The Messenger who was sent with the simple and easy religion said:

> **"I did not leave out anything that can bring you near Pardise but I told you about it; in the same way I did not leave anything that can keep you away from Hell but I told you."**[44]

He ﷺ also said:

---

[43] Tabarani in Kabir (7/104)

[44] Ibn Abi Shaybah (7/79)

"I left you on the bright path, its night being like its day; no one will deviate from it except the one who is doomed."[45]

The Prophet ﷺ did not encourage his community to use tricks and stratagems but he encouraged it in peace making between the people. He warned us against the use of tricks and ploys and behaving like the people of the Book in turning the prohibited matters to lawful by tricks.

The means that include the benefit of the people are: defence of the religion, support of oppressed, helping the depressed and resistance to cheating are the most useful and the best of all the methods.

A person is allowed to speak something which is good, no matter how people interpret it provided his words include some religious benefit such as removal of oppression from himself or any other person, to support the truth and to oppose the falsehood or to get the commands of Allah and His Messenger implemented. All this is right approach. What is forbidden is to present with the legal transactions but in reality which is not meant by them. This involves cheating Allah and His Messenger ﷺ. It is different from the tricks of a man which are directed to deceive unbelievers and wrong doers.

---

[45] Ibn Majah (43)

THE VARIOUS KINDS OF STRATEGEMS

1. The secret plans that are made to achieve a forbidden matter. Since the goal is forbidden any tools used to reach it will be forbidden as well. Examples include: to plan tricks to cause death to someone, to take someone's wealth unlawfully, create discord between people, use tricks to oppose the truth, the use of schemes, whether open or secret, to do something which is forbidden is prohibited - the person here does not hide his intention but makes it known to others, etc.
2. This category is about those people who do not reveal their true intention. They want to give others the impression that their aim is good while their intention is to harm others like a man who is ill and declares that he owes certain amounts to someone or announces that so-and-so is also among his heirs; his intention being to harm the heirs. This kind of act is totally unacceptable. Another example is the trick of a woman to get her marriage annulled by behaving badly with the husband or the trick of the buyer to cancel the sale by claiming that he did not see the goods. There are many other ways used by those who want to harm others by playing tricks. All of this is forbidden.
3. An act that is permissible in itself but because of it being used for a forbidden matter, it becomes unlawful. The example is to make a journey with the intention of robbery. The journey in itself is alright

but since its purpose is unlawful it becomes unlawful as well.

4. Someone uses a trick to get his right or to resist a wrong but the trick is not correct, for example a person wanted to get his due from another who denied it and he hires two witnesses who do not know the man, to witness against him. Another example is that a man has given loan to another who denies receiving it and that indebted person has entrusted the creditor with something, which the creditor denies having received in his custody and swears that nothing was put in his trust. Another example is a woman who was married and her husband paid all her expenses for a long time, then she denied that she had received anything from him. So the man in turn denied that he had married that woman. This is also unlawful and there are many other examples of such tricks.

These are the stratagems that are used to make lawful, something which Allah has prohibited or to abolish what He made obligatory by applying the cause fixed by the Shari'ah to a permissible end and adhere to unlawful tricks, which should be avoided. This type of scheme is forbidden and the early scholars have condemned it. It is unlawful in both aspects: the aspect of its goal and the aspect of its cause. The goal of the person using such tricks is to make lawful something which Allah and His Messenger ﷺ have declared unlawful and to obstruct what is obligatory. As for the cause, the trickster is making mockery of the verses of Allah

Almighty by flipping the cause to the opposite of what was intended. Furthermore the trickster implies by his action that the lawgiver was not serious in his legislation by enacting rules that are not useful. This is how the impostors are operating. In this way the hypocrites put their hypocrisy in the form of doing good and making compromises; the Rafidites bring heresy and criticism of the Companions of the Messenger in the form of the love of the household of the Prophet ﷺ. And the people of loose character who follow their lusts take shelter in the hope and good opinion about Allah. They say that keeping away from sins and lust is to have bad opinion about Allah and to show contempt to His forgiveness:

This type of stratagem is of different kinds.

1. That which is used to make lawful what is declared unlawful like the tricks concerning transactions of usury and concerning *tahlil.*
2. That which is applied to legalize what is going to be declared as prohibited; for instance a man who attached his wife's divorce with a condition which is about to be fulfilled but he wanted to stop the divorce so he resorted to khul' and then later remarried her.
3. That which is designed to abolish what is obligatory at present; like a man's tricks to drop the spending which is obligatory for him or to run away from paying the debt by transferring his money to his wife or his son and thus declare him as bankrupt. Another example is of a man who

does not want to fast in Ramadan, so he travels with no other purpose but to avoid fasting.

4. That which is devised to avoid an obligatory act; for instance a plan of a man to avoid paying zakat by transferring his wealth to some members of his family before the completion of the year, and then later to take it back. This applies to the rights of Allah and the rights of mankind.
5. That which is designed to take his right by breach of trust for instance denying the loan of someone who has refused to pay his loan; cheating someone in his deposit by denying having received it; or cheating a man by selling a faulty goods as he had done; or stealing his money as he had done; or employing a man on a lower wages in order to harm him, cheat him, and dupe him.

Some people argue for the permissibility of using tricks by claiming that Allah Almighty directed Joseph to plot for the detention of his brother. As a matter of fact Allah, the Most High, allowed His Prophet Joseph عليه السلام to devise a plan as a punishment of his brothers for what they did to him and to raise his rank and the rank of his father. In the story of Joseph there are a number of good devices; he ordered his men to put their merchandise in their saddlebags so that they may come back. The commentators of the Qur'an have given various explanations for this action:

- Joseph feared that they may not have enough money to come back to buy another consignment.

- He may have thought that taking their money may cause hardship to them.
- He may have considered mean to take money from them.
- He wanted to demonstrate his generosity by returning their merchandise hoping that it may encourage them to return.

His plan was to make them return and bring his brother with them. There was benefit in it for him and for his father. He did not identify himself to them in the first encounter in order to make meeting with his parents more impressive. This is Allah's way: when He decides to make His servant achieve a noble cause, He creates obstacles in its way so that when it is achieved it causes more happiness. It is like the entrance of the Heaven by the righteous people after going through the hardship of death, resurrection, reckoning and crossing the bridge.

When the brothers returned with Benjamin, he took him aside and told him that he was his brother and there was no need to worry. He managed to insert the drinking cup in his saddlebag. It is said that this was with the consent of the brother. This was a very tactful plan of Joseph. He detained his brother in a way which his brothers agreed to be just and fair. Had he taken him by his power and authority it would have been considered injustice and foul play.

There are other good points here:

- Joseph did not immediately start searching their bags before their departure but gave them time to load their bags and leave. Then he sent someone to

call them. This removed any doubt of conspiracy. It gave the people the impression that he did not notice that something was missing until the caravan departed and got out of the town, then he needed his drinking cup which he did not find. Only then he sent his people to call the caravan men. It was a good trick to remove any doubt of a pre-planned trick.

- The envoy called in loud voice for everyone to hear that the drinking cup of the King was missing and there is a possibility that you have taken it.
- The caller said: 'you are thieves.' He did not mention the object which was stolen until the people asked: 'what have you lost?' Only at this point they knew that the drinking cup of the King was missing.
- It was also a good trick that the men of Joseph asked the brothers: 'What is the penalty of stealing?' They replied that the penalty will be the detention of the person in whose bag the cup is found. They accepted to be tried according to their law not by the law of the King.
- He also cleverly arranged for the search of the bags of others before searching the bag of the person who had it, so they had no doubt of any conspiracy. If he had started with searching his brother's bag and found his property there, they would have thought why he started with him and not with us; it must be a pre-planned scheme. One can imagine that when he searched their bags and did not find

> his vessel in them, he may have said: 'Well, I do not think that you are thieves and I do not think that this man has taken anything. There is no need to search his bag,' and they may have said: 'No, you have to search his bag, that will satisfy you and clear our name.' When they insisted he opened the bag of his brother and found the vessel in it.

This was a good plan and it was Allah, the Great who arranged it in that way. The knowledge of the required trick by which the obedience of Allah and His Messenger ﷺ can be carried out and the truth can be established and falsehood be defeated is a matter by which Allah raises the status of a servant.

Now one has to remember that Joseph himself was the victim of many tricks:

1. His brothers tricked him and took him away from his father.
2. They sold him like a slave.
3. The wife of the governor seduced him, bolted the door and invited him to an immoral act.
4. Later she tried to implicate him by falsely accusing him of seducing her and said to her husband: 'What other than prison or painful punishment should be the reward of someone who tried to dishonour you wife?' (12:25).
5. She played a trick with him by gathering women and presenting him to them in order to justify her infatuation with him.

6. The women were also involved in plotting, which made him pray to Allah to protect him from their tricks. Their plot against Joseph consisted of the following:
   i. They said that the wife of the governor is seducing her young slave. They mentioned her with her status and not by her name to show the seriousness of the matter; she had a husband but was trying to seduce someone else.
   ii. Being the wife of a man of power and getting involved in immoral act was the most shameful thing.
   iii. The person she tried to seduce was a slave and not a free man from outside.
   iv. This slave lived in her house and was under her control. It was really bad for her to trap a member of the household.
   v. She was the one who took initiative.
   vi. She fell so deeply in love of him that it reached the centre of her heart.
   vii. The incident proved that he was more decent, chaste and faithful than her. She tried to seduce him but he refused because of his dignity, shamefulness and modesty.
   viii. The women used the future tense in their statement in describing her act to show that she had been doing it for long, and she was going to continue in her attempt.

ix. They said: we find her in grave error; we consider her behaviour very bad and unacceptable.

x. They described her intense love and constant effort to seduce him. She tried all means to make him accept her offer.

When she learned about their criticism, she plotted a great scheme. She prepared a banquet and invited them, and kept Joseph away. It is said that she adorned him and put on him the best attire she could find. Then she presented him all of a sudden to them. They were completely shocked by seeing the most attractive person before them and in their shock they cut unconsciously their hands by the knives they had for eating.

Allah, the All-Knowing and the Most powerful, devised a plan for His sincere Prophet Joseph عليه السلام to make his brothers realise and acknowledge their mistakes. He also protected His Messenger from the tricks of the women in the palace of the governor.

Here one has to remember that the schemes of Allah are of two kinds:

1. That which is out of the power of mankind such as His afflicting the unbelievers with various punishments. This also applies to the case of Joseph عليه السلام. What Joseph did was to put the drinking cup in the bag of his brother and then recover it. But there were many other things which Allah did for him. It was Allah who put in the minds of the brothers when they were asked

about the punishment of a thief to say that the punishment in our system of law was the detention of the culprit. It was out of the power of Joseph. The brothers could have escaped by saying that their brother cannot be considered guilty until it is proved that he had committed the crime. Only finding the cup in his bag does not prove that had stolen it. They could have said that he should be given the same punishment that a thief is given in your country, which was beating and recovering the price of the stolen good. But it was Allah who made the matters run the way they did. He said:

كَذَٰلِكَ كِدْنَا لِيُوسُفَ ۖ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَن يَشَاءَ اللَّهُ

"This is the way We devised a plan for Joseph –if Allah did not willed it so, he could not have detained his brother as penalty under the king's law." (12:76)

2. The second type of scheme is the one which Allah inspires His servant for achieving a good objective through a permissible, recommended or obligatory matter. This also is applicable to the case of Joseph. Almighty gathered both types of schemes for him.

In the story there is a reminder that the perfect knowledge of the fine schemes leading to achieve the religious objectives,

which Allah and His Messenger ﷺ love, like the support of His religion, defeat of His enemies, the help of the truth and eradication of falsehood is a praiseworthy quality by which Allah raises the status of a servant. It proves that there are schemes which are allowed while there are those which are used to change prohibited matters into lawful and abolish the obligatory duties. This is a trick against Allah and His religion which cannot be allowed.

Another trick designed by the devil to misguide mankind is to make them infatuated by beautiful features. This by Allah is the greatest trial and the biggest disaster which has made the people slaves to other than their Creator and subjected their hearts to the control of the one who causes them humiliation. These beautiful shapes have made the hearts prisoners of the love which dominates them, causes them all kinds of suffering and agony and turns them from the path of sense to the way of error. There are many who sold themselves for a very low price to other than the real beloved for the sake of satisfying their carnal appetite, the joy of which goes away and the bad consequences remain, the happiness disappears and the regret stays.

It is noteworthy that it is the love that moves a lover to go after his beloved. It moves the lover of the Most Merciful, the lover of the Qur'an, the lover of knowledge and faith, as it moves the lover of the worldly materials, the love of the idols and cross, the lover of the women and beardless boys, the lover of the homeland and the lover of friends. It stimulates the hearts to those objects which are favourites, when they are mentioned the hearts yearn to them. You will say that the lovers of women, beardless boys and the lovers of music and

song do not get excited at listening at the talks of knowledge and faith or the recitation of the Qur'an, but when their beloved is mentioned they get stirred and get excited from inside and outside to him. One should remember that all these beloved people are destined to fade away except the love of Allah, His Messenger ﷺ, His Book, His religion and His friends. This love is going to remain forever and its benefit and joy will last until the end. It is superior to any other love because its subjects are superior to all other things. When the relations and bonds of lovers are connected with worldly materials they are disconnected but the bonds of the lovers of Allah will not come to an end.

إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟ مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟ وَرَأَوُا۟ ٱلْعَذَابَ وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ

"When those who have been followed disown their followers, when they all see the suffering, when all bonds between them are severed." (2:166)

The basis of the praiseworthy love which Allah Almighty has commanded and created all the creatures for is the love of Him alone without sharing it with others, which requires adoring Him alone and not anyone else. The **humble veneration** contains the utmost humility which, only He deserves. Since the word 'love' includes various categories the words used in respect of Allah are *ibadah* (worship) *inabah*, (turning to Him in repentance) and *ikhbat* (devotion in humbleness). Words like *'ishq* (passion), *gharam* (infatuation), *sababah* (ardent love), *shagaf* (sensual desire)

and *hawa* (longing) are not used. The word *hubb* (love) sometimes is used as in the following verses:

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ

"Say: if you love Allah, follow me, Allah will love you." **(3:31)**

وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ ۗ

"Those who believe have greater love for Allah." (2:165)

The focal point in all the revealed books from the beginning to the end is the command for that love and its requirements and prohibition of what is opposite to it. Examples and parables are cited to mention these two things and their consequences. The sweetness of belief, even its taste, will not be available except to those only who have the love of Allah and His Messenger ﷺ more than anything else. The Prophet ﷺ said:

> **"Three thing if found in a man, he will feel the sweetness of faith: That Allah and His Messenger are more beloved to him than anything else; he loves a person only for the sake of Allah; and dislikes to go back to disbelief after Allah has rescued him from it as he dislikes to be thrown in fire."**[46]

In another Hadith the Messenger ﷺ said:

---

[46] Bukhari (21), Muslim (43)

"By the One who holds my soul in His hand, none of you will be a believer until I become more beloved to him than his children, his parents and all other people."[47]

All the Messengers called people to worship Allah alone without associating any other being with Him, and the essence of worship is love, which He alone deserves. The word which comprises this principle and which is the best word of remembrance is to declare by the heart and the tongue that "there is no being worthy of worship except Allah." The Prophet ﷺ has confirmed it in his statement:

"The best remembrance is 'There is no god but Allah.'"

The Qur'anic verse that contains it is considered the master of the Qur'anic verses and the chapter that indicates it is equal to the third of the Qur'an. This belief and its declaration are the resort of the servants of Allah in any trouble faced by them. The supplication of an afflicted person is:

"There is no being worthy of worship except Allah, the Great and the Clemet; there is no being worthy of worship except Allah the owner of the great Throne; there is no being worthy of worship except Allah, the Lord of the heavens, the lord of the earth and the lord of the honourable throne."[48]

---

[47] Bukhari (15), Muslim (44)

[48] Bukhari (7426) , Muslim (2730)

The supplication of Jonah ﷺ was:

> **"There is no being worthy of worship except You; glory be to You; I was indeed a wrong doer."** [49]

It is reported that the Prophet ﷺ said:

> **"Jonah's supplication when he called in the belly of whale was: 'There is no being worthy of worship except You, I was indeed wrong', no Muslim calls upon Allah with this but his call will be answered."**

In another report the Prophet ﷺ instructed to say this in any difficult situation:

> **"Allah, Allah is my Lord, I do not associate anyone with Him."** [50]

Tawhid or declaration of the unity of Allah is the retreat of the helpless, the refuge of those who are chased, the sanctuary of the distressed and support for the afflicted, and its essence is to single out Allah Almighty with love, veneration and exaltation and to show humbleness and submission to Him.

Every movement starts with love and intention. An object can be loved from specific angles only. It is only Allah, glory be to Him, Who is loved from every angle. He is the one who deserves to be served and worshipped alone.

Every living creature has the power of intention and action in accordance with it, and every person moves to reach an objective, however, his action can be virtuous and useful

---

[49] Ahmad (1/170), Tirmidhi (3505)

[50] Nisa'i in Kubra (10493)

for him if it is for Allah Almighty. It is He Who brought him into existence and one's perfection lies in devoting himself to Allah alone. The division of actions to good or bad is based on their nature and sometimes on their intentions and goals. In the same way love and intention could be useful or harmful. If the desired object of the servant is that without whom he cannot achieve the pleasure, success and happiness then his desire is beneficial for him, but if he loves any other object then his love is harmful for him.

A knowledgeable person who is interested in his welfare will not opt for the love of what is the source of harm and pain for him. He will not go to that direction unless his knowledge and concept are corrupt or his intention and aim are incorrect. The first is the result of ignorance and the second, that of injustice. A human being is basically created unjust and ignorant. He remains in this condition of ignorance and injustice until Allah, the Most High, grants him the knowledge of what is useful for him and bestows understanding on him. If Allah, the Most Merciful, wishes good for him, He shows him the way out of ignorance and gives him the benefit of his knowledge and gets him out of his injustice. If He does not wish good for him, He leaves him in his basic character of ignorance and injustice. The Messenger ﷺ said:

> **"Allah created the man in darkness, then cast on him from His light. Whoever was touched by that light got the right path and whoever missed it went astray."**[51]

---

[51] Ahmad (2/176, 197), Tirmidhi (2642)

The soul is inclined to what is harmful for it because it is not aware of its harm or because its intention is bad, and sometimes for both reasons. *So, the origin of every good is knowledge and justice and the basis of every evil is ignorance and injustice.*

The above elucidation makes it clear that the servant is in greater need to know what is harmful for him so that he can avoid it, and what is beneficial for him so that he should try to achieve it. He should like the beneficial matters and dislike the harmful ones and in this he is in harmony with Allah concerning His liking and disliking. This is the requirement of the servitude and love of the Lord, and if someone is deprived of it, he will love what will anger his Lord and hate what is lovable to Him, and thus his quality of devotion will decrease.

There are two sources to find out the useful and the harmful objects: (a) reason and (b) religion.

As far as *reason* is concerned, Allah the All-Knowing has put into the reasoning and instincts of mankind the appreciation of truth, justice, doing good, kindness, decency, courage, noble character, joining the bonds, fulfilling the promises, supporting the oppressed and helping the people in need and so on. The Almighty has instilled in one's reason and instinct to abhor the opposite of those characteristics. Both appreciation and abhorrence are implanted in the nature of people.

The *second* source of knowing good and bad is tradition, which has a wider scope and is more realistic than the first one because the qualities of many acts and their consequences

are hidden and it was the Messenger ﷺ alone who knew them in detail. The most knowledgeable and most prudent and shrewd person is the one whose reasoning and thinking are in agreement with the sunnah. Misery and misguidance are kept away from those who follow the guidance which Allah sent His Messengers with and which was mentioned in His Books. He made this point very clear. He said in the Qur'an in the story of Adam and Eve:

قَالَ ٱهْبِطَا مِنْهَا جَمِيعًا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ ٱتَّبَعَ هُدَاىَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ • وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَـٰمَةِ أَعْمَىٰ

"Allah said: 'Get out of the garden as each other's enemy. When guidance comes to you, so whoever follows My guidance will not go astray nor fall into misery, but whoever turns away from it will have a life of great hardship, and We will bring him blind on the Day of Resurrection." (20:123-124)

Following desires can be driven by love or hatred. Allah instructed mankind in Qur'an:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا۟ ٱلْهَوَىٰٓ أَن تَعْدِلُوا۟ ۚ وَإِن تَلْوُۥٓا۟ أَوْ تُعْرِضُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

"O those who believe, uphold justice and bear witness to Allah, even if it is against yourselves, your parents or your close relatives. Whether the person is rich or poor, Allah can best take care of both. Refrain from following your own desire, so that you can act justly – if you distort or neglect justice, Allah is fully aware of what you do. (4:135)

Among the categories of useful love is the love of wife which helps a man in keeping chaste, and keeps him away from immoral activities. The stronger the love between the couple the achievement of this goal will be easier. Allah said:

وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

"Among His signs is that He created spouses from among yourselves for you to live with in tranquillity: He ordained love and kindness between you." (30:21)

It is reported that the Prophet ﷺ was asked: 'Who is the most beloved to you?' He replied: "'Ai'shah".

There is nothing wrong in the love and adoration of a man for his wife except when it hinders his love of what is more useful to him i.e. the love of Allah and His Messenger ﷺ. The Messenger ﷺ loved sweet cold drinks, honey, horses and shirts. This love did not counter the love of Allah rather it can help the heart to focus on His love. It is a natural love

which follows the intention of the person. If one intended to get support by this love in the obedience of Allah it will be a good deed, if he did it only because of liking, he will not be rewarded or punished though he will miss the rank of those who did it to achieve the reward of Allah.

The beneficial love is of three kinds:

1. Love of Allah;
2. Love for the sake of Allah;
3. Love of that which is helpful in carrying out the commands of Allah and avoiding His prohibition.

The harmful love is also three kinds:

1. Love of other objects with Allah;
2. Love of what Allah does not like;
3. Love of such things that interrupt the love of Allah.

These are six categories on which all the love of people revolves. The love of Allah is the foundation of all praiseworthy loves and the remaining other two of the first category are subordinate to it. Love of other objects with Allah is the basis of shirk and all objectionable forms of love and the remaining two are subordinate to it. Love and passion of unlawful images is an incentive of shirk; the more a person is close to shirk and far from sincerity and his passion for the images will be stronger; and the more one is sincere in his devotion to Allah the farther he will be from the love of (created) images.

The most effective scheme of Satan by which he subjugates those who are charmed by the images is that he puts in their minds the idea that they love that beardless man

or the strange woman for the sake of Allah Almighty and not for immoral acts. It is like having a mistress which Allah has forbidden. They show the people that their attachment for those beautiful persons is for the sake of Allah while in secret they are taking them as the object of lewdness and enjoy their company by kissing, talking and hugging them. Some of them reach the highest point of ignorance thinking that the pimp who brought these people to him has done a good deed for which he deserves reward as he worked for his cure and removed the worries of passion from him, as the Prophet ﷺ said:

> **"Whoever removes a worry of the world from a person Allah will remove from him a worry of the Day of Resurrection."**[52]

In this error and temptation they are of four categories:

1. Those who believe that their act is for the sake of Allah. This is found in many of those people who belong to Sufism.
2. There are those who know in their hearts that it is not for the sake of Allah, but they claim it to be for Him in order to deceive people and to hide their sins. These people may be nearer to the forgiveness than the first group because they may return to Allah in repentance.
3. The third group is of those whose intention is the lewd act.

---

[52] Muslim (2699)

4. There may be some who believe that this love which does not involve intimate relationship is for the sake of Allah; it is the lewd act which is sin and we are doing some acts for the sake of Allah and some acts for others. There may be some from the second category who claim that their love is for the sake of Allah while they know that it is not for Him.

This type of intimate association and relation is like marriage as it results more or less in similar acts as it happens between the married couple. Sometimes it resembles the relationship of those who love one another for the sake of Allah with the difference that the lovers for the sake of Allah have greater love for Allah, and unlike these people their love is always in increase. Some of those involved in such lewd relations call it marriage and they say: 'so-and-so has married so-and-so' as those who mock the verses of Allah do; they announce it and the people around them agree and laugh at it. They like this joke and mockery.

Some heretics of this group say: 'the beardless is the friend of Allah and the man with beard is the enemy of Allah.' Many beardless believe it to be correct and think that they are meant by the Hadith in which the Prophet ﷺ said: "When Allah loves a servant He calls: 'Gabriel, I love so-and-so, you love him as well, and then love for him is put on earth.'"

The beardless person believes that for him love is put on earth. He feels proud and likes to be called 'beloved' or 'darling of the town'. This attitude has led many of those involved in this to prefer beardless males to marriage of women. They say that it is safe from pregnancy and

childbirth, expenses of marriage, maintenance, etc. Some of them go to the extent of saying that intercourse with a woman takes more energy than intercourse with boys because the woman private part extracts the energy and sperm more than does the part of boys. This group has divided the subject of intercourse in to three categories: hired, owned and special beloved.

The first category is the prostitutes who let themselves out, the second are the concubines and the third the wives or unrelated beloved. All of these have their counterparts from among the boys. Some people prefer beardless boys over women, which is violation and opposition to the laws of Allah, His religion, His Books and His Messengers.

It has been taken so easily that many a slave boasts that he does not know anyone beside his master and no one else has had intercourse with him. In the same way many a beardless boy boasts that he does not know anyone except his partner, or friend or teacher. Many a wrong doer also boasts that he is chaste except with his close partner who is like his wife or his slave who is like his concubine. Some of them think that what is unlawful is to force the boy for sex, but if he is willing then there is no harm. Some others think that when passion reaches the limit of perishing, to have sex with his beloved is allowed as a case of emergency for the sake of saving the life as eating the meat of dead animal, blood and pork is allowed. These are all sinners and the one whose crime is lighter is that who commits it believing that it is forbidden and when he fulfils his work he says: 'I seek forgiveness from Allah', as though what happened did not happen.

This is how Satan plays with the minds of most of the people. Immoral sex is of different degrees. The man who has close associates from among the women and the woman who has a partner from among the men are better than those who commit adultery with everyone. The one who tries to hide his act is better than the one who does it openly, and the one who keeps it secret is better than the one who announces it. In the same way to commit adultery with a woman who has no husband is lighter than to commit it with a woman who is married because it is aggression and violation of the right of the husband. Adultery with the wife of the neighbour is more serious than adultery with a woman not living next door, and adultery with the wife of a man who is on expedition is greater sin than to do it with other women.

The degree of the offence varies also in relation to the time, place, situation and the condition of the culprit. Committing adultery, therefore, in Ramadan is more serious than in other times, and to do it in noble places is more offensive than in other places.

It is noteworthy that a minor sin becomes more serious when connected with some offensive element. For example when the immoral sexual act is joined with intense love, which makes the heart completely dominated by it, it becomes very grave. The lover reaches in his attachment to his beloved the point he regards him as his god. He treats him with respect and honour, shows obedience and humility to him and puts his loyalty to him above the loyalty to Allah and His Messenger ﷺ and takes his orders more seriously than the orders of Allah and His Messenger ﷺ.

His love and adoration for his beloved reach to the extent that he befriends those who are his friends and takes his enemies as his enemies. He loves what his partner loves and hates what he hates. This condition is more harmful to him than mere committing immoral acts with him. Although adultery is more offensive than gazing, kissing or touching yet the persistent addiction of the lover with the sinful act and its accessories, his ardent desire, the intention of not giving it up and his heart's attachment to his partner may be more harmful than mere committing the adultery. The domination of the love of his beloved over his heart is shirk while committing adultery is a sin, and shirk is more serious than the sin. A man can get out of a grave sin by repentance and seeking forgiveness whereas when the love sticks with the heart it is difficult to root it out.

Such people prefer the pleasure of their beloved over the pleasure of Allah. They do their best to avoid the anger of the beloved more than they do to avoid the anger of Allah. These are the people who have taken gods besides Allah and love them like Allah is to be loved. Their love includes the four forbidden matters:

1. the open and hidden disgraceful deeds;
2. Sin and unjust aggression;
3. Association with Allah of things which He has given no authority;
4. Speaking about Allah what they do not know.

The cause of all this is that their hearts are empty from the love and sincerity for Allah, and they join others with Allah in love. This emanates from the heart and the parts of the

body move according to its order. This is the sheer following of desire.

Allah said:

أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَـٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَـٰوَةً فَمَن يَهْدِيهِ مِنۢ بَعْدِ ٱللَّهِ ۚ أَفَلَا تَذَكَّرُونَ

"Consider the one who has taken his own desire as a god, and Allah allowed him to stray in the face of knowledge, sealing his ears and heart and covering his eyes – who can guide such a person after Allah (has done this)? Will you not take heed? (45:23)

If you consider the conditions of the lovers of beautiful features who are enchanted by them, you will find this verse fully applicable to them.

One of the scholars said: 'There is no desirable object the love of which encircles the heart except the love of Allah or the love of a human being. The people are created for the love of Allah and in it lies their utmost happiness and joy. The love of human beings for their partners, male or female, is based on similarity and affinity. It is this love that enslaves the heart of a lover and drives him crazy to the extent that he is willing to lose his life for the sake of his beloved.'

Infatuation with beautiful faces does not allow the religion of a man to be exclusively for Allah; it reduces it in accordance with his love, and may lead to lose his religion altogether. The word *'fitnah'* in the Qur'an has been explained as shirk. The trial of the hearts is either by shirk or

by the sources of shirk, which include various doubts and desires. The trial of those who set rivals to Allah, glory be to Him, and love them as Allah should be loved is the greatest trial. The trial of infatuation for beautiful features is also a great trial. Allah said:

وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّي وَلَا تَفْتِنِّيٓ ۚ أَلَا فِي ٱلْفِتْنَةِ سَقَطُوا۟ ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ

"Some of them said, 'Give me permission to stay at home; do not draw me into trial'. They have already fallen in trial." (9:49)

This verse is related to Al-Jadd ibn Qays whom the Messenger ﷺ invited to join the expedition of Tabuk, he said: 'Give me permission to stay behind. My people know that I have ardent desire for women. I am afraid that I may not be able to control myself from the beautiful fair skinned women of Rome.'

Allah said that he had already been trapped in trial by his staying behind. He wanted to escape from the trial of the love of women and fell in the trial of shirk and disbelief in the world and a painful torment in the Hereafter.

The word has also been used for the trial which did not overwhelm the man completely, but he was able to get out of it, it was also used for trial which detained the man. Everybody passes through this trial and test. Allah said:

وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ

"We have made some of you a means of testing others." (25:20)

Allah tested the Messengers by those to whom they were sent to call them to the right path; they had to undergo hardship and endure the trouble in their mission; He tried the people as well by testing them to see whether they would accept the call of their Messengers or reject it; and whether they would support them or abandon them. The Almighty tested the learned people by the ignorant, kings by their subject, rich by poor, weak by the powerful, leaders by their followers, the masters by their slaves, man by his woman and woman by her man, believers by unbelievers and those who embark on the duty of enjoining what is good by those whom they approach.

The trial is the bellows of the hearts and the test of faith. It separates the truthful from the liar. Allah said:

وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُوا۟ وَلَيَعْلَمَنَّ ٱلْكَـٰذِبِينَ

"We tested those who went before them: Allah will certainly mark out which ones are truthful and which ones are liars." (29:3)

The test divides the people into the truthful and liar, believer and hypocrite, good and bad. Whoever remains steadfast it becomes mercy for him; by his patience he gets rid of a bigger test; but whoever does not show patience falls into a bigger trial.

We understand from the previous discussion that Allah, the Exalted, has put the people of passion to trial by beautiful bodies; each one being a source of trial for the other. Whosoever shows patience and remains steadfast on this trial,

he will be able to get out of what is greater than that and the one who was trapped in that trial he will fall in what is worse than that. He still can rescue himself by turning to Allah in sincere repentance otherwise he is doomed. The Prophet ﷺ said:

> **"I did not leave behind any trial more harmful than women."[53]**

The servant in this world is allured by his desires and his commanding soul, by his misguiding and tempting Satan and by watching what he is unable to control against it especially when the faith is weak, the heart is feeble, patience is difficult, the present joy is pleasant and the inclination of the soul to the beauty of this world is powerful. However, he is required to abandon the present and available desire for the sake of unseen felicity which he is required to have faith in.

The trial of a man is of two kinds: (a) the trial of suspicions and (b) that of desires. They may be found together in a person or only one. As for the trial of suspicions it emerges from the weakness of the power of mental perception and the lack of knowledge especially when it is combined with bad intention and lust. This is the greatest affliction and biggest calamity. This type of trial results in disbelief and hypocrisy. The trial of the people of innovation comes from this trial of suspicions where truth and falsehood are mixed. The only way out of this trial is to sincerely follow the guidance of the Messenger ﷺ and make him judge in all the matters small or big, open or secret, concerning belief or

[53] Bukhari (5096), Muslim (2740)

deeds. The realities of faith and the rules of the Shari'ah are taken from him and all the rules of obligatory duties like prayer and fasting are learnt from him. The servant should not take him to be teacher in only a few matters but he is to be accepted as the Messenger in all the matters and everything that the community needs must be acquired from him. The guidance and success revolves on his statements and deeds, and anything beyond that is sheer misguidance. This trial sometimes is produced by wrong understanding, sometimes by false report, sometimes by a hidden truth which the man did not discover and sometimes by vicious intention and following a desire. In short it is the result of blindness of perception and corruption of intention.

The second type of trial is the trial of desires. Allah Almighty has mentioned both trials together in the following verses:

كَٱلَّذِينَ مِن قَبْلِكُمْ كَانُوٓا۟ أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَٰلًا وَأَوْلَـٰدًا فَٱسْتَمْتَعُوا۟ بِخَلَـٰقِهِمْ فَٱسْتَمْتَعْتُم بِخَلَـٰقِكُمْ كَمَا ٱسْتَمْتَعَ ٱلَّذِينَ مِن قَبْلِكُم بِخَلَـٰقِهِمْ وَخُضْتُمْ كَٱلَّذِى خَاضُوٓا۟ ۚ أُو۟لَـٰٓئِكَ حَبِطَتْ أَعْمَـٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْخَـٰسِرُونَ

"You are like those who lived before you: they were even stronger than you, with more wealth and children; they enjoyed their share in this life as you have enjoyed yours; like them you have indulged in idle talk. Their deeds go to waste in this world and the next; it is they who are losers." (9:69)

The Almighty pointed out that the source of the corruption of hearts and religion lies in indulging in worldly materials and engaging in idle talks because the religion is spoiled by belief in falsehood and talking about it or by acting against the right knowledge. The first one is innovations and matters related to them, and the second one is wrong actions. The first is the corruption of suspicion and the second of desires. The early scholars used to say: 'beware of two kinds of people: a man of desire whose desire had infatuated him and a man of world who has been blinded by it.'

They also said: 'Beware of the trial of wicked learned man and ignorant devoted man; their trial is a trial for everyone.'

The origin of every trial is to put the personal opinion over the religious ruling and the desire over the reason. The former is the trial of suspicion and the latter the trial of desire. The trial of suspicion can be removed by certainty and that of desire by patience. For this reason Allah attached the leadership of the religion with these two matters. He said:

وَجَعَلْنَا مِنْهُمْ أَيِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا۟ ۖ وَكَانُوا۟ بِـَٔايَـٰتِنَا يُوقِنُونَ

"When they became steadfast and believed firmly in Our messages We raised leaders among them, guiding them according to Our command." (32:24)

This shows clearly that the leadership of religion is acquired by the qualities of patience and firm belief.

When the servant gets rid of the trial of suspicion and desires, he achieves two great objectives which bring him

happiness and success and they are guidance and mercy. Allah, glory be to Him, said about Moses and his companion:

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنَٰهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا

"They found one of Our servants, a man to whom We had granted Our mercy and whom We had given knowledge of Our own." (18:65).

Here the mercy and knowledge are put together. It is like the statement of the people of the cave:

إِذْ أَوَى ٱلْفِتْيَةُ إِلَى ٱلْكَهْفِ فَقَالُوا۟ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

"Our Lord, grant us Your mercy and dispose of our affairs for us in the right way." (18:10).

The right way was the knowledge of what is useful and to act according to it. Whosoever is saved from the trial of suspicions and desires he gets guidance, mercy and success together. Mercy associated with guidance for the believers is for now and in the future. The one which is now is what Allah grants them from the love of good and kindness, the taste of the sweetness of faith and happiness and satisfaction that Allah guided them when He misguided many others. They are walking in the light of His guidance among the people while others are lost in darkness. The Almighty said:

قُلۡ بِفَضۡلِ ٱللَّهِ وَبِرَحۡمَتِهِۦ فَبِذَٰلِكَ فَلۡيَفۡرَحُواْ هُوَ خَيۡرٞ مِّمَّا يَجۡمَعُونَ

"Say: in Allah's grace and mercy let them rejoice: these are better than all they accumulate." (10:58).

Allah commanded the believers to rejoice His grace and mercy. The early scholars explained 'grace' and 'mercy' as knowledge, belief, the Qur'an and following of the Prophets. It is the greatest mercy which Allah shows to whoever He wishes of His servants. Peace, wellbeing, happiness, joy, delight and pleasure of the heart lie in faith and guidance, while fear, worry, concern, tribulation, pain and distress are with misguidance and doubt.

The mercy is achieved by the one who got his guidance. It is in accordance with the degree of guidance. The more his share of guidance, the more his share of mercy is. This is the special mercy that is meant for the people of faith; it is different from the general mercy which Allah shows to every one of His creature whether good or bad.

Since the share of every servant from mercy is in proportion to his share of guidance the most perfect person in his faith is the most perfect in mercy. Allah said about the Companions:

مُّحَمَّدٞ رَّسُولُ ٱللَّهِۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلۡكُفَّارِ رُحَمَآءُ بَيۡنَهُمۡ

"Muhammad is the Messenger of Allah. Those who follow him are harsh towards the disbelievers and compassionate towards each other." (48:29)

The most truthful Abu Bakr was the most merciful of the community; the Prophet ﷺ said:

> **"The most merciful of my community to them is Abu Bakr."** [54]

He was also the most learned of the Companions about the Messenger ﷺ as attested by Abu Sa'id al-Khudri.[55] Allah gathered in him the abundance of knowledge and mercy. This is a common rule: as the knowledge of a person increases his mercy also increases.

Our Lord's mercy and knowledge encompass everything; He is more compassionate to His servants than a mother to her child. He knows where the benefit of a servant lies, but the servant because of his ignorance endeavours for what is harmful to him, impairs his honour and dignity, and takes himself away from his Creator while he thinks that he is bringing benefit and honour to him. This is the utmost injustice and ignorance and the man is unjust and ignorant. There are many who think that they are elevating themselves while they are debasing themselves, working to get some of the benefits and losing the wholesome. This is because they do not know their interests; they cause more harm to themselves than their enemies can do. They reduce their value, forfeit their rights, destroy their interests and sell their everlasting comfort and permanent joy for temporary joy mixed with discomfort. It is not surprising because they have lost their share of guidance and mercy.

---

[54] Tirmidhi (3791), Ahmad (3/184, 281)

[55] Bukhari (3654), Muslim (23820

It is to be noted that mercy is a quality that requires taking care of the interests of the people and bringing benefit to them no matter how difficult it is. This is the real mercy. *The most beneficent person is that who suffers hardship in bringing benefit to others and removing harm from them.* The mercy of the father to the child requires that he force him to learn even if it leads to beating him. He also should keep him away from such desirable matters which at the end may cause him harm. If a father neglects this, he is not merciful to his child though he may feel that he is very kind to his son. This is why the Most Merciful afflicts His servants with various tribulations because He knows where his interest lies. His afflictions are the result of His mercy, but the servant out of his ignorance accuses his Lord and does not understand His bounty and grace.

It is out of His mercy to His servants that He tests them with commands and prohibitions. He does not order them to do things because He is in need but because it is for their benefit; He is Self-Sufficient. In the same way He does not prohibit things out of niggardliness; He is Generous, Noble.

It is also a part of His mercy that He messes and muddles up the world for His servants so that they do not trust it and be relaxed. He wants them to be interested in the lasting pleasure in His abode. So He moved them with the lashes of afflictions and tribulations. He held pleasure back in order to give them more, afflicted them in order to relieve them and caused them to die in order to bring them back to life to give them reward for their suffering. He also warned them out of His mercy to beware of Him lest they are deceived about Him and treat Him in a way which is not proper.

The full grace of Allah for the servant is by guidance and mercy. There are two opposites for these: going astray and anger. Allah the Most Merciful has commanded us to ask Him day and night many times to guide us to the path of those whom He has shown favour - and they are the people of guidance and mercy – and keep us away from the path of those who have incurred His anger or those who have gone astray. This is the best supplication, the most perfect one and the most comprehensive one.

Every act emanates from desire and intention and its purpose is to enjoy the desired goal. Enjoyment is the first purpose of every move and action. On the other hand, torment and suffering are the unpleasant ends of every act of refraining and restraint. However, mankind acts in an unjust and foolish way in two spheres: the corrupt religion and immoral world. He looks for pleasure through them while they contain its opposite. The result is that he misses the pleasure he is looking for and instead finds himself in pain and torment from which he is running away.

Its illustration is in the following way: the deeds which mankind perform are either part of religion or otherwise. If it is part of a religion then this religion is a true or a false one. Now the conclusion is that the perfect pleasure is found in the religion which is true in knowledge and action. The followers of such a religion are those who enjoy the perfect pleasure as Allah has stated in many places of His Book:

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ • صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ

"Guide us to the straight path: the path of those You have favoured, not of those who incur anger and those who have gone astray." (1:6-7)

أُوْلَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

"Such people are following their Lord's guidance and it is they who will prosper." (2:5)

قَالَ ٱهْبِطَا مِنْهَا جَمِيعًا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ ٱتَّبَعَ هُدَاىَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ

"Whoever follows My guidance, when it comes to you (people), will not go astray nor will suffer misery." (20:123)

إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ◆ وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ

"The good (people) will live in bliss, and the wicked (people) will burn in fire." (82:13-14)

The promise of perfect pleasure for the followers of guidance and good deeds is to be fulfilled in the Hereafter and the warning of misfortune for the people of misguidance and bad deeds is also to be implemented there. This is a message which was affirmed by all the Messengers and every Book.

However, there is a very useful point here: one hears and sees the tribulations suffered in the world by the people of faith while power and wealth are given to unjust and wicked people, which makes a person feel that pleasure in this world

is reserved for the evil and corrupt people while the share of the believers is negligible. One is also moved to believe that authority and domination are for the unbelievers and hypocrites against the believers. When one reads the following verses:

وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ

"Power belongs to Allah, to His Messenger and to the believers." (63:8)

وَإِنَّ جُندَنَا لَهُمُ ٱلْغَٰلِبُونَ

"And the ones who support Our cause will be the winners." (37:173)

كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ

"Allah has written, 'I shall most certainly win, I and My messengers." (58:21)

And similar verses, he feels that all this is going to take place in the Hereafter. Here in this world we see that the power and authority are in the hands of the unbelievers and hypocrites.

We see many people complaining about Allah and directing such allegations to Him which is only said by an enemy. Jahm ibn Safwan used to go with his colleagues to lepers and people in trouble and stand there and say: 'Look! The Most Merciful does these things!' He tried to express his rejection of His mercy as he denied His wisdom.

You may have come across many people who when afflicted by tribulation say: 'What was my fault that You did this to me?'

Many people have said to me: 'When I return in sincere repentance to Him and do good deeds, He straitens my provision and makes my life miserable. When I start disobeying Him and let my soul loose and follow my desire, the provision and help arrive to me in abundance!'

These false statements and wrong thoughts are based on two premises: (a) Good opinion about himself and (b) the claim of devotion to the religion. Everyone feels that he is doing is what is obligatory for him and keeping away from what is prohibited while others are doing the opposite. He deserves to be closer to Allah and His Messenger ﷺ than those people. Man is by nature inclined to love himself. He looks only at the good side of his work and considers others inferior and regards all their actions wrong. In this he reaches a point where he starts seeing his bad acts as good and the good acts of others as bad. Many people take care of fulfilling the external features of duties and neglect the inner side without realising that the inner and spiritual side is more important. The belief that Allah, the Exalted, does not support the follower of true religion and does not bring success to him in the world, but makes him live throughout his life as oppressed and disgraced though he carries out all the commands and avoids all the prohibitions, such a belief is based on two big miscomprehensions: ignorance of the essence of the religion and ignorance of the reality of pleasure, which is the goal of every soul. These two follies

make him turn away from carrying out the essential duties of the religion and from searching for the real pleasure.

It is well known that the perfection of the servant lies in understanding the pleasure he is aspiring for, the deeds that will lead to it, sincere intention, true love of that pleasure and patience to act according to his intention. The happiness and joy of the servant depend on these five matters.

When a person starts thinking that he is doing what he is commanded and avoiding all that he is asked to keep away from, he does not realise that he may be missing many obligations which did not occur to his mind or he was aware but neglected them out of laziness or thinking that he is busy in doing something that is more important. You may see a man worried about negligence in performing an outward duty but he does not bother with what is more important spiritual duties of the heart. There are many who claim to be devoted to Allah but abandon what He has made obligatory for them. They do not fulfil the duty of calling people to good and avoiding evils yet they think that they are doing what can bring them closer to Allah Almighty.

If a person thinks that Allah does not help the follower of truth in this world and unbelievers and hypocrites enjoy the worldly pleasure, he does not understand the promise and threat of Allah. Allah said:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمُ الْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ

"And you will be superior if you are (true) believers." (3:139)

The servant acquires the high position in accordance with the degree of his faith. Allah said:

وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ

> ***"And to Allah belongs all honour, and to His Messenger and to the believers." (63:8)***

The honour and power of a person depend on the quality of his faith and fulfilling its requirements. The same can be said about the protection of the servant against his enemy, and the friendship and support of Allah.

إِنَّ ٱللَّهَ يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓاْ

> ***"Indeed Allah defends those who believe." (22:38)***

وَٱللَّهُ وَلِيُّ ٱلْمُؤْمِنِينَ

> ***"Allah is the supporter of the believers." (3:68)***

ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُواْ

> ***"Allah is the supporter of those who believe." (2:257)***

His full support and help also are in proportion to the man's faith:

إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُواْ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ

> ***"Indeed We will support Our messengers and those who believe during the life of this world and on the day when the witnesses will stand." (40:51)***

فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُوا۟ عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا۟ ظَٰهِرِينَ

"We supported those who believed against their enemy, and they became dominant." (61:14)

Everything is in proportion to the strength and weakness of the faith. When a servant is afflicted with a mishap in his person or wealth or by dominance of his enemy over him it is due to his sins which he committed by neglecting an obligation, or doing what was prohibited, which is a sign of the imperfectness of faith.

There is a very common misconception among the people that the followers of the true religion are destined to humiliation and disgrace in the world unlike the people who follow false ideas. Those who think in this way do not trust the promise of Allah about His support of His religion and His servants; or think it is meant for some special group. Here are two points to be taken into consideration:

1. Allah has declared in His Book that He is going to support the believers in the world and in the Hereafter. He said:

   إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ

   "Indeed We will support Our messengers and those who believe during the life of this world and on the day when witnesses will stand." (40:51)

وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُواْ فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ

"And whoever is an ally of Allah and His Messenger and those who believe – indeed the party of Allah – they will be predominant." (5:56)

كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ

"Allah has written 'I will surely overcome, I and My messengers.' Indeed Allah is Powerful and exalted in might." (58:21)

2. The Almighty has also condemned those who seek help and support from unbelievers. He said:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ ۘ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ◆ فَتَرَى ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يُسَٰرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٌ ۚ فَعَسَى ٱللَّهُ أَن يَأْتِىَ بِٱلْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِۦ فَيُصْبِحُواْ عَلَىٰ مَآ أَسَرُّواْ فِىٓ أَنفُسِهِمْ نَٰدِمِينَ

"Believers, do not take the Jews and the Christians as allies. They are allies to each other. Anyone who takes them as an ally becomes one of them. Surely Allah does not guide the wrongdoing people. You see those in whose hearts is disease hastening to them for protection, saying: 'We are afraid a misfortune may

strike us.' But perhaps Allah may bring conquest or a decision from Him and they will become, over what they have been concealing within themselves, regretful." (5:51-52)

In this verse, the Almighty disapproved of the people who seek help from other groups and confirmed that it is His party which is going to be victorious. Similar statements are given in (4:138-139: 63:8; 35:10; 48:22-23; 65:2-3).

Concerning the second point, Allah said in the story of Uhud:

أَوَلَمَّآ أَصَـٰبَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَـٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

"Why do you say when a calamity befalls you, even after you had inflicted twice as much damage (on your enemy): 'How did this happen?' Say (Muhammad): 'You brought it upon yourselves.' Surely Allah has power over everything.'" (3:165)

وَمَآ أَصَـٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا۟ عَن كَثِيرٍ

"Whatever misfortune befalls you, it is because of what your right hands have earned, and He forgives much." (42:30)

وَإِنَّآ إِذَآ أَذَقْنَا ٱلْإِنسَـٰنَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ ٱلْإِنسَـٰنَ كَفُورٌ

"When We give man a taste of Our mercy, he rejoices in it, but if some harm evil befalls him on account of what he has done, then man is ingrate." (42:48)

وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً فَرِحُوا۟ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ

"And when We give mankind a taste of Our mercy they rejoice in it; but when an evil thing befall them as the consequence of their own deeds, they are in utter despair." (30:36)

Allah, the Great, has commanded His Messenger and the believers to abide by what is sent down to them and to wait for His promise to come. He also commanded to seek forgiveness and remain steadfast. This is because the servant is liable of making mistakes which will be erased by seeking forgiveness and he needs to be patient in waiting for the promise. By seeking the promise, obedience is completed and by patience, his trust in the promise is confirmed. Allah has put them together in the following verse:

فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِٱلْعَشِىِّ وَٱلْإِبْكَٰرِ

"Then have patience. The promise of Allah is true. And ask for forgiveness of your sin, and hymn the praise of your Lord at fall of night and in the early hours." (40:55)

There are some basic useful principles which are cited below:

1. The misfortunes, afflictions and troubles faced by the believers are less than what disbelievers encounter. It is proved by real cases. Similarly what a religious person suffers from in this world is less than what affects the unjust, sinners and iniquitous people.
2. What a Muslim suffers from in the way of Allah Almighty is associated with satisfaction and expectation of reward. If he fails to be satisfied, his reliance is on patience and expectation of reward, which reduces the pain of suffering. Whenever he looks at the compensation he finds it easy to bear the trouble and hardship, but the disbeliever does not have satisfaction or expectation of reward even if he exercises patience like animals.
3. When a believer is afflicted for the sake of Allah, it is made lighter in accordance with his sincerity and obedience and the presence of faith in his heart so much so that if some of those troubles were to be put on another person he would not be able to sustain it. It is the kindness of Allah Who removes much harm from His servant and if he is to suffer He makes it easier and lighter for him.
4. When love takes root inside the heart the pain suffered by the lover for the happiness of the beloved is sweet and the lovers are happy with that.
5. The honour, success and the rank which a disbeliever achieves is far less than what a believer gets. What a disbeliever gets includes inside it dishonour, humiliation, and disgrace though it may seem

otherwise. Hasan said: 'Even if the mules amble with them and the shoes clatter, the disgrace of sin is in their hearts. Allah does not want to humiliate except those who disobey Him.'

6. The affliction of a believer is like a medicine which takes out all disease, which, if it was to remain in the body would lead to the destruction or reduction of his reward or downgrading of his rank; affliction and misfortune take these things out of him and make him ready to receive the full reward and high rank. It is clear then that this trial is better for a believer. The Prophet ﷺ said:

   "By the One Who holds my soul in His hand Allah does not decree a matter for a believer but it is good for him, and this is exclusively for the believers. If affluence touches him, he expresses thanks and it is good for him; if he is afflicted by an adversity, he exercises patience and it is good for him."[56]

   This affliction and test are the part of Allah's help and grace for His servant and for this reason the Prophet ﷺ said:[57]

   "The people afflicted hardest are the prophets, then those who are closer to Allah, then those who are next. A man is tested according to his religion, if his religion is strong, the trouble will be hardened on him and if his religion is light his

[56] Muslim (2999)

[57] Tirmidhi (2398), Ibn Majah (4023)

suffering will be light. The affliction remains with the believers until he walks on earth fully cleansed up from sins."

7. The suffering a believer undergoes in this world by the domination of his enemy who is causing him trouble is something which he has to bear like intense heat, biting cold, illnesses, sorrows and grief, which are a necessary part of the life in this world and which afflict even children and animals. If only good is found in the world and no bad is seen, only benefit remains and no harm exists and only joy is seen and there is no trace of pain, then this world will be a different one and the wisdom for which it was created will be lost. *This will happen in another world beyond this one where good and bad will be separated.*
8. The test of believers by the domination of their enemies over them and being able to cause them harm contains great wisdoms known in detail only to Allah. Here are some of them:
    a. To promote their servitude, humbleness, and reliance of the servant on Him and make them ask Allah for victory over their enemies. If they were always victorious and in power they may turn to be arrogant and conceited. On the other hand if they were to remain overpowered and defeated forever by their enemies, the religion would not have survived and justice not established. The wisdom of the Wisest of the judges has been decreed to

bring victory sometimes and defeat at other times. When they suffer defeat they return to their Lord pleading, imploring, begging and repenting; and when they are victorious they work for the establishment of His religion and engage in promoting good and fighting evil and support His friends against His enemies.

b. If they were always supported and in power, some other people who are not sincere in their religion and following of the Messenger ﷺ would have joined them with the intention of being with those who hold the power. If they were to be overpowered and under the authority of their enemies no one would have joined them in power. The divine wisdom required that the matter be between the victory and defeat so that those who are after the worldly benefit may be separated from those whose objective is Allah and His Messenger ﷺ.

c. Allah Almighty wishes to perfect the devotion of His servants in both conditions of prosperity and adversity, affliction and well being and victory and defeat. In both conditions the servants are to show their devotion to Allah according to the situation as the heart will not remain steady without that as the body does not remain right except with cold and heat and hunger and thirst. These

afflictions are required for the perfection of human being and his stability.

d. The test of believers by giving the upper hand to their enemies will purge and cleanse them as Allah said concerning the defeat of the Muslim by the disbelievers at Uhud:

وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ◆ إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّـٰلِمِينَ ◆ وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَـٰفِرِينَ ◆ أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَـٰهَدُوا۟ مِنكُمْ وَيَعْلَمَ ٱلصَّـٰبِرِينَ

"Do not lose heart or despair – if you are true believers you have the upper hand – if you have suffered a blow, they too have suffered one like it. We deal out such days among people in turn, for Allah to find out who are truly believers, for Him to choose martyrs from among you – Allah does not love evildoers - for Him to cleanse those who believe and for Him to destroy the disbelievers. Did you think you enter the Garden without Allah first proving which of

you would struggle for His cause and remain steadfast?" (3:139-142)

In these verses Allah, the Most Powerful, enumerated a number of wisdom-based actions, for which He gave the disbelievers the upper hand over the believers after He gave good tiding of being victorious if they are real believers, and consoled them by saying that if they have suffered injuries their enemies also suffered. He declared that He rotates victory and defeat between the people.

Allah, the Most High, has created the heavens and earth and life and death and decorated earth with all its beauties in order to test His servants to know who among them desires Him and who is interested in the world and its luxuries. He said:

وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

"He created the heavens and the earth in six days, His Throne was over the water so as to test you which of you does best." (11:7)

إِنَّا جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

"We have adorned the earth with attractive things so that We may test people to find out which of them do best." (18:7)

ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ

"He created death and life to test you and reveal which of you does best." (67:2)

أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۝ وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُوا۟ وَلَيَعْلَمَنَّ ٱلْكَـٰذِبِينَ

"Do people think they will be left after saying: 'we believe' without being put to test? We tested those who went before them; Allah will certainly mark out which ones are truthful and which are lying." (29:2-3)

When Messengers are sent to a people they have two options: either to believe or to disbelieve and remain on evildoing. Both are to be tested. The ones who believed will be tested by their Lord to see whether they are truthful in their statement or not. If they are not truthful, they will run away from the test but if they are truthful, they will remain firm and the test will increase the power of their belief. The one who did not believe will be tried by torment in the Hereafter, which is the greater trial. This is if he escapes the trial in this world by afflictions and worries which Allah brings on those who do not listen to His Messengers and disobey them. Everyone is going to face trial in this world, in the barzakh and on the

Day of Resurrection. The believer's suffering will be lighter due to his faith and Allah's support, through patience and submission whereas the unbeliever and sinner's affliction will be very painful and persistent.

Mankind is social by nature; he has to live with others who have different concepts, beliefs and ideas. They like every person to accept their values; if anyone does not agree, they cause him trouble or harm, and if he agrees he will suffer from torment for believing in other than truth. In any case he has to agree or disagree and in both cases there are problems waiting for him. Suppose they are asking a man to approve their acts of injustice, immoral acts, false witness or help on unlawful matters, if one does not agree they will cause him trouble and persecute him, but if he remains steadfast and perseveres, he will win; and if he accepts their way for the fear of their torture, he will face more painful consequences. *This should be properly understood that a light pain followed by great and permanent joy is better than a small joy that is followed by a lasting great pain.*

The troubles received by a man for the sake of Allah are limited in four matters: (a) his person, (b) his wealth, (c) his honour or (d) his family and those he loves. The hardest one is that which affects the person himself. It is a fact that everybody is going to die and a believer's wish is to die as martyr in the way of Allah, which is the most honourable and easiest death. The martyr does not feel pain except like the biting of an ant; he does not suffer more than anyone else suffers in death. Allah has stated that running away from dying as martyr is never beneficial. In any case a man is going

to die and a normal death will cause loss of big reward which a martyr will get.

What has been said concerning life is true as well concerning wealth and honour. A person who does not spend his money in the service of his religion, Allah will cause the destruction of his wealth in a different way. The same is true about a man who wants to save his honour and his body and does not want to take trouble will face dire consequences. In general anyone who does not agree to sacrifice himself or his money or bear hardship for the sake of Allah will suffer bigger hardship.

These aforementioned discussions are meant to affirm that love of Allah, closeness to Him, desire to meet Him and to be satisfied with Him are the basis of the religion, and the knowledge of His names and attributes are the noblest knowledge, and seeking His pleasure is the most illustrious deed. The love of Allah Almighty for the believer and taking Him more beloved than anything else is the greatest requirement of the religion and the most rewarding principle of it. When a person loves another being as he loves Allah, he is committing shirk, which is not forgiven and no deed of such a man will be accepted.

Allah said:

وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ

"Among the mankind there are some who take to themselves rivals to Allah, loving them with a love like that which is due to Allah alone. But those who

believe are stauncher in their love for Allah." (2:165)

Allah Almighty did not create mankind and jinn but for His worship which denotes utmost love, perfect glorification and being humble to Him; and for this reason He sent His Messengers, revealed His Books and established His laws and based the reward and punishment dependent on following them. As there in nothing comparable to Allah there is no match to His love and glory. When you fear a creation you run away from him, but when you fear Allah you find refuge in Him. If the love of a creation is not for the sake of Allah, it is torment for the lover. Allah's love is different. There is nothing sweeter, more joyful and pleasant to the sound hearts, pure souls and unadulterated reasons than the love of Allah and affection for Him. The believer feels the sweetness of the love for Allah in his heart which is beyond any other sweetness. The pleasure he achieves is more perfect than any other pleasure and the joy he gets is greater than any other joy.

The one who understands the names and attributes of Allah and loves them feels their sweetness in his heart. And once the heart tastes this love no other love can take its place. The heart as a matter of fact cannot succeed, feel happy, find peace and comfort but in the devotion to Allah even if all other sources of comfort are available to it. The strength and weakness of this love is in accordance with the strength and weakness of the faith. If Allah is not the ultimate goal of a servant who wishes to approach Him first, putting all other things after that, he has not realised the witnessing that 'there

is no being worthy of worship other than Allah', and he will carry the germs of defect and shirk which will produce pain, regret and torment.

You will see that when a servant is sincere to Allah, devoted to Him, he finds peace in His remembrance, has desire to meet Him and refrains from what He has forbidden and never takes interest in prohibited matters.

Sin is not found when there is no motive because the heart is engaged with something more beloved or when there is a deterrent for the fear of losing what is very dear. The first is the condition of those who have tasted the sweetness of faith and realised its taste, so their heart do not incline towards the sins. The second is the condition of those who have motive but they also believe in the promise and threat of Allah and they fear that by committing the sin they may fall in more distressful consequences. The first is the share of the tranquil souls and the second of the people of struggle and patience. These two souls are the ones which are going to enjoy happiness. Allah said about the soul at peace:

يَـٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ • ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

"You soul at peace, return to your Lord, content in His good pleasure." (89:27-28)

He said about struggling soul:

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا۟ مِنۢ بَعْدِ مَا فُتِنُوا۟ ثُمَّ جَـٰهَدُوا۟

وَصَبَرُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ

"Your Lord for those who become fugitives (emigrants) after they have been persecuted, and then

fought and were steadfast, your Lord afterward is indeed Forgiving, Merciful." (16:110)

The souls are of three types:

1. That which is at peace with its Lord, and that is the noblest and purest soul;
2. That which is struggling and patient;
3. The one which is trapped by the desires and lust and that is the one which suffers from torment and pain and removed from Allah the Exalted.

The devil deceived himself before tricking our parents i.e. Adam and Eve. He did not stop there but deceived his offspring and those of Adam. He was a source of bad luck for himself, his offspring, his friends and all those who followed him from among jinn and mankind.

He deceived himself by not complying with the order of Allah to bow down to Adam. He should have realised that his happiness, success and prestige lay in obeying the order of Allah, but his ignorant soul seduced him and put in his mind that bowing down to Adam was a disgrace and humiliation for him. How can he prostrate to someone who is created from clay while he is created from fire, which in his assumption was superior than clay, and that a matter made of fire is better than something made of clay? This delusion left him baffled and he felt jealous when he saw that Allah the Exalted has honoured Adam with so many favours; He created him by His hands, blew in him from His spirit, made the angels bow down to him, taught him the names of all the things and put him in the Heaven. All this made the devil

feel jealous and he decided to deceive him. He went round him when he was still in the form of dried clay and said in amazement: 'For something great he has been created. If he is given power over me I will not surrender to him, and if I was given power over him I will certainly destroy him'.

When Adam was created in the best form and most beautiful feature with his secret merits of knowledge, dignity and forbearance became visible and the angels bowed down to him, the fires of envy burnt inside the heart of the devil and he resorted to logic to oppose the order of Allah and said:

قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ

"I am better than him, You created me from fire and created him from clay." **(7:12)**

He objected the order as though by saying what You have done is not right and wise; the wisdom required that he should bow down to me not the other way round. In this way he dragged himself lower when he tried to raise his status. This is how he deceived himself by inflicting humiliation on him.

As for his trick to our parents, Allah has cited the story in the Qur'an. The devil deceived them by promising immortality and presented himself as a sincere friend. He succeeded in his scheme because this was decreed by Allah, but the Almighty showed mercy to them and forgave them. The enemy was afflicted by disobedience as he argued, he was adamant and did not regret his offence and declined to ask forgiveness. On the other hand, beloved Adam ﷺ was tested by the sin and he admitted, repented, returned to the Creator

affirming His oneness, so the sin was omitted and the door of mercy and guidance was opened for him.

The accursed devil thought because of his ignorance that Allah, glory be to Him, will desert His chosen beloved servant whom He created by His hand, blew in him from His spirit and made His angels bow down to him for the mistake he made by eating what was prohibited. The devil did not realise that the Creator taught the patient of a medicine before he fell ill. As soon as he felt the illness he used the medicine (of sincere repentance). The net result was that when the enemy cast his arrow, it did not hit the target.

The devil did not stop there but he tricked one of the children of Adam till he killed his brother.

The religion was one and the people were on the path of tawhid, then he deceived them and introduced idol worship among them and divided the people into believers and unbelievers. Allah said:

كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ
وَأَنزَلَ مَعَهُمُ ٱلْكِتَـٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟
فِيهِ ۚ وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَـٰتُ
بَغْيًۢا بَيْنَهُمْ ۖ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ
ٱلْحَقِّ بِإِذْنِهِۦ ۗ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

"Mankind were one community, and Allah sent (to them) Prophets as bearers of good tidings and as warners, and revealed to them the Scripture with the truth to judge between mankind concerning that

about which they differed. And only those to whom the Scripture was given differed concerning it, after clear proofs had come to them, because of rivalry between them. And Allah by His will guided those who believe to the truth of that concerning which they differed. Allah guides whom He will to the straight path." (2:213)

وَمَا كَانَ ٱلنَّاسُ إِلَّآ أُمَّةً وَٰحِدَةً فَٱخْتَلَفُوا۟ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ

"Mankind were but one single community; then they differed, and had it not been for a word that had already gone forth from your Lord the preordained judgement would already have been passé between them regarding their differences." (10:19)

The point is that the enemy played tricks with them and they were divided into believers and unbelievers. He trapped them in the worship of idols and the rejection of the resurrection.

The idol worship took root in many communities. Among the Arabs it was introduced by Amr bin Luhayy in Makkah then spread throughout the peninsula and many idols were made in the shape of the good people who were considered to be source of blessing and fulfilment of the needs of those who approached them.

Other countries were not left out and in every society some idols were set up. Satan moved some people to worship idols under the pretext of respect for the dead people for whom they made images as it happened with the people of

Nuh. This is the reason that the Prophet ﷺ cursed those who take graves as mosques and light candles on them. He forbade praying to the graves and asked Allah Almighty not to make his grave as an idol to be worshipped. But the idolaters did not obey him and did what he prohibited either out of ignorance or to show their enmity to the people of tawhid. Various images were made and worshipped.

This kind of polytheism was very strong among the people of India. They worship all kinds of images made to represent the sun, moon, stars and other objects. Some people worship fire to the extent of throwing themselves or their children in it. Others worship water and some worship animals like the cow, which is very popular among Indian people. Some worship the horse and some take trees as objects of worship. Even angels and jinn are taken as gods by some people.

Satan used various devices to drag the people to the worship of idols. He induced some people to venerate the dead for whom they made images and installed. Others made images of stars which according to their belief had powers in managing the affairs of the world. A group made image of the moon, another that of the sun and so on.

Idol worship is rampant on earth and most communities are indulged in it except the sincere servants of Allah who remain on the path of Allah worshipping Him alone.

The trial of the worship of idols is worse than the trial of love for beautiful figures and engaging in illicit acts with them. A lover is not deterred by the fear of the world or the Hereafter; he witnesses the pain, the punishment, imprisonment, disgrace and poverty apart from what is

prepared for him in the Hereafter, yet it does not stop him and he goes ahead in achieving his goal. The same is true about the worshippers of idols. The subjugation of the hearts by them is stronger than infatuation with beautiful features which are sought for illicit acts.

The Qur'an and all Divine Books condemn this kind of religion and declare that those involved in it are the enemies of Allah and His Messengers, they are slaves and friends of Satan who will be punished in Hell for ever.

One of the causes of the worship of idols is to raise a creature above its status to the extent of giving him a share of divinity and making him similar to Allah, the Exalted. This is the comparison which many communities fell prey to, and Allah refuted it and sent Messengers and revealed Books to deny it. It never happened in any community that the people compared Allah with His creature by making the creature as the basis and declaring that He was like him. What they did was to compare their gods with Him. This belief of making a likeness of Allah Almighty with His creature is the origin of the worship of idols. Every idolater compares his god with Allah Almighty. However, they do not make the creature as the basis and compare it with the Creator. The Qur'an emphatically has rejected in many places that any creature could be similar or comparable to Allah. Here are some of the verses:

فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا

"Do not set up rivals to Allah." (2:22)

وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ

"There are some who choose to worship others besides Allah as rivals to Him, loving them with the love due to Allah." (2:165)

فَلَا تَضْرِبُوا۟ لِلَّهِ ٱلْأَمْثَالَ

"Do not invent similitude to Allah." (16:74)

لَيْسَ كَمِثْلِهِۦ شَىْءٌ

"There is nothing like Him." (42:11)

وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ

"No one is comparable to Him." (112:4)

In these and many other verses Allah, glory be to Him, has denied that anyone can be compared to Him. However, there are people who compare the creature to the Creator and take them as gods for worship, veneration, devotion, prostration, taking oath by them, seeking help from them and associating them with Allah in saying: 'There is no one for me except you and Allah; I put my trust in you and Allah; this is from you and Allah; what Allah and you willed,' and so forth. It is a pure act of shirk.

The devil played his tricks with the worshippers of fire and tempted them to consider it as a god and worship it. This became the religion of the Magians who built temples for it. Some of them go to the extent of throwing themselves in it and get burnt. Some of them offer their children as

sacrifice to it. Yet these people promote good behaviour like telling truth, honesty, chastity, justice and faithfulness.

Satan also tricked and played with another group and involved them in the worship of water instead of Allah. They are called 'al-Halabaniyya'. They claim that since water is the origin of everything and the source of growth, purity and prosperity; every work in the world needs water, it, therefore, has a right to be worshipped. Their way of worship is that one of them goes to water to his waist and stays for two hours or more. He takes some flowers with him and breaks them into pieces and scatters them in the water while singing words of praise for it. When he wants to get out he moves the water by his hand and puts it on his head, face and the rest of his body, bows down and gets out.

The devil deceived others and made them worship animals. Some of them worship horses, others worship cows; and some worship human beings, dead and alive. There are people who bow down to trees and many take the jinn as their gods. The Qur'an has described them:

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ إِيَّاكُمْ كَانُوا۟ يَعْبُدُونَ ◆ قَالُوا۟ سُبْحَٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم ۖ بَلْ كَانُوا۟ يَعْبُدُونَ ٱلْجِنَّ ۖ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ

"On the Day He will gather them all together, He will say to the angels, 'Was it you these people worshipped?' They will reply, 'May You be exalted! You are our supporter against them. Really, they worshipped the jinn - most of them believed in them.'" (34:40-41)

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَـٰمَعْشَرَ ٱلْجِنِّ قَدِ ٱسْتَكْثَرْتُم مِّنَ ٱلْإِنسِ ۖ وَقَالَ أَوْلِيَآؤُهُم مِّنَ ٱلْإِنسِ رَبَّنَا ٱسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَآ أَجَلَنَا ٱلَّذِىٓ أَجَّلْتَ لَنَا ۚ قَالَ ٱلنَّارُ مَثْوَىٰكُمْ خَـٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ ٱللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

"On the Day He will gather everyone together saying, 'Company of jinn! You have seduced a great many humans,' their adherents among mankind will say, 'Lord, we have profited from one another, but now we have reached the appointed time You decreed for us.' He will say, 'Your home is the Fire, and there you shall remain forever – unless Allah wishes otherwise - your Lord is all Wise, All-knowing." (6:128)

The jinn profited from mankind in that they seduced them to disbelief, rebellion and disobedience. This is the most desirable goal of the jinn from mankind. When mankind obeys them they get what they desired. On the other hand, mankind benefitted from the jinn in that they helped them in the disobedience of Allah and committing shirk. They used all means of seduction and temptation and as a result mankind followed them in committing immoral and sinful acts. In this way each group benefitted from the other. The evildoers profit from Satan through his help in the causes of carrying out their evils, and Satan benefits from him by his obedience, and feels happy.

The devil deceived some people by inducing them to take the angels as gods and worship them. In fact their worship was not for the angels but for the devils, and thus they surrendered to the meanest creature, the most contemptible and despicable one.

Allah said:

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ إِيَّاكُمْ كَانُوا۟ يَعْبُدُونَ ۞ قَالُوا۟ سُبْحَٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم ۖ بَلْ كَانُوا۟ يَعْبُدُونَ ٱلْجِنَّ ۖ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ

"On the Day He will gather them all together, He will say to the angels, 'Was it you these people worshipped?' They will reply, 'May You be exalted! You are our supporter against them. Really, they worshipped the jinn – most of them believed in them.'" (34:40-41)

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ فَيَقُولُ ءَأَنتُمْ أَضْلَلْتُمْ عِبَادِى هَٰٓؤُلَآءِ أَمْ هُمْ ضَلُّوا۟ ٱلسَّبِيلَ ۞ قَالُوا۟ سُبْحَٰنَكَ مَا كَانَ يَنۢبَغِى لَنَآ أَن نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَآءَ وَلَٰكِن مَّتَّعْتَهُمْ وَءَابَآءَهُمْ حَتَّىٰ نَسُوا۟ ٱلذِّكْرَ وَكَانُوا۟ قَوْمًۢا بُورًا ۞ فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ۚ وَمَن يَظْلِم مِّنكُمْ نُذِقْهُ عَذَابًا كَبِيرًا

"On the Day He will gather them all together with those they worship beside Him, He will say, 'Was it you who led these creatures on Mine astray, or did they astray from the path by themselves?' They will say, May You be exalted! We ourselves would never take masters other than You. But You granted them and their forefathers pleasure in this life, until they forgot Your Reminder and were ruined.' Now your gods have denounced what you say as lies: you cannot avoid the punishment; you will not get any help. If any of you commits such evil, We shall make him taste agonizing torment." (25:17-19)

This will be the case of the slaves of Satan on the Day when the people will meet the All-Knowing, All-Aware. They will be separated from the believers and face dreadful consequences of their deeds. They will be told:

وَٱمۡتَـٰزُواْ ٱلۡيَوۡمَ أَيُّهَا ٱلۡمُجۡرِمُونَ ◆ أَلَمۡ أَعۡهَدۡ إِلَيۡكُمۡ يَـٰبَنِىٓ ءَادَمَ أَن لَّا تَعۡبُدُواْ ٱلشَّيۡطَـٰنَ إِنَّهُۥ لَكُمۡ عَدُوٌّ مُّبِينٌ ◆ وَأَنِ ٱعۡبُدُونِى هَـٰذَا صِرَٰطٌ مُّسۡتَقِيمٌ ◆ وَلَقَدۡ أَضَلَّ مِنكُمۡ جِبِلاًّ كَثِيرًا أَفَلَمۡ تَكُونُواْ تَعۡقِلُونَ

"Step aside today, you guilty ones. Children of Adam, did I not command you not to serve Satan, for he was your sworn enemy, and serve Me? This is the straight path. He has led great numbers of you astray. Did you not use your reason?" (36:59-62)

Satan played his tricks with the dualists and tempted them to believe in two gods: one who creates good and he is light, and the other, the creator of bad is darkness. Both of them are eternal and immortal. The light is excellent, beautiful, pleasant in smell and good looking; its soul is kind, beneficial and wise. From it emerges all good, happiness and righteousness. The darkness is opposite of it: filthy, stinking, ugly and its soul is wicked, stingy, stupid and harmful and from it emerge evil and corruption.

Their religion is based on two principles which are completely absurd:

1. The evil which is corrupt and wicked of all existing things is a match to the best one. It is the opposite of it and in disagreement with it, but it cannot drive it away. This belief is the greatest shirk committed by the slaves of idols.
2. They claim that the light is free from being the source of evil, then contradict themselves and make it the origin of the evil. They set two gods and deny Allah, His attributes and His Messengers, and associate others with Him.

The followers of this belief differ among themselves and they come together as the Magian sect.

Then there are Sabians which is a big community. There is much difference of opinions concerning them due to the little information available. They are divided into two categories: believers and disbelievers. The Qur'an has mentioned them:

هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ

"Those who believe, the Jews, the Christians, and the Sabians - all those who believe in Allah and the Last Day and do good – will have their rewards with their Lord. No fear for them, nor will they grieve." (2:62)

Allah Almighty mentioned them among six nations which include those who are saved and those who are damned.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّـٰبِـِٔينَ وَٱلنَّصَـٰرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ

"As for believers, those who follow the Jewish faith, the Sabians, the Magians and the idolaters, Allah will judge between them on the Day of Resurrection." (22:17)

Here the Almighty mentioned two nations which have no Revealed Books and they are not divided into lucky and unlucky i.e. the Magians and the idolaters. They are not mentioned among the people who are promised Paradise, but the Sabians are mentioned, which indicates that they could be lucky or unlucky. They were of two types: sincerely

devoted to Allah, and the idolaters. The latter have special temples for the stars and make structures for them which they serve in a particular way. They have five prayers in the day and night like the Muslims. Some of them fast the month of Ramadan and face the Ka'bah in their prayer. They show respect to Makkah and perform pilgrimage. Like the Muslims they consider dead animals, blood and swine unlawful to eat and do not allow marriage with close relations.

The Evil one (Satan) played his tricks with the *dahriyya*, atheists, who do not believe in the creator; Allah described their attitude:

وَقَالُوا۟ مَا هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَآ إِلَّا ٱلدَّهْرُ ۚ

"They say, 'There is only our life in this world: we die, we live, nothing but time destroys us.'" (45:24)

They are divided in two groups: One of them said that when the Creator created the heavens, He gave them great movement, they moved fast and burnt Him, and He was not able to control them. The other group held that things have no beginning; they come out of potency to existence. They make themselves and are not made by anyone else. The also claimed that the world is eternal and does not change and does not become weak. It is the power which controls everything in it. They are the real *mu'attilah*, the ones who deny any attribute to Allah. This belief system is passed to all their groups. In the same way the idea of shirk penetrated in all the groups of idolaters and the rejection of the concept of the prophethood was held by all who belong to these groups.

The idea of ta'til, shirk and opposition and rejection of what the Messengers brought are the basis of all the troubles of the world and the source of every evil.

This epidemic of *ta'til* passed to the following generations until it reached Pharaoh who adopted it and declared it as the fundamental; he called his people to adhere to it and he refused to accept anyone to be a god beside him. He denied that Allah is above in the heavens over His Throne and asked his minister Haman to build a tower to go up and find out about the god of Moses. Pharaoh was drowned and Allah made his destruction a sign and lesson for the people. Things were put right by Moses and the people believed in the oneness of Allah, His attributes and that He spoke to Moses. After the death of Moses the problem of *ta'til* appeared again and corruption crept in the ranks of the children of Israel, so Allah caused them humiliation.

Then Allah sent His servant and messenger Jesus Christ, son of Mary who revived the religion and called the people to the worship of Allah alone and abandon the false ideas. He met opposition and denial from his people who accused his mother of committing a heinous crime and tried to kill him, but Allah saved him and raised him to the heavens, so they could not cause him any harm. Allah provided for his religion supporters who spread it to various places. His followers were able to defeat their opponents and the religion was accepted by many including kings.

However, the later followers of Jesus Christ did not remain faithful to his teachings and changed them and distorted the Book revealed to him. The religion of Jesus did not remain the religion of the worship of Allah, but a new

religion mixed with the original faith and practices of idol worshippers emerged. The new religion introduced the worship of the Cross and made pork lawful for its followers. When the religion of the Christ was corrupted and changes were introduced in it, the Christians tried to control the situation and constituted many councils (synods) which held meetings but ended in disputes and disagreements.

This happened with the early Christians who were close to the time of the Christ; they held power in the world and there were plenty of scholars among them who were keen to set the religious matters right, but they remained confused and perplexed. Everyone followed their desires and considered others as misguided and astray. The situation became so mixed up that if you ask the members of one family about their religion and their belief about their Lord and the Prophet, they will give different answers: the man will say something, his wife another thing, his son something else and his servant something completely different. This was the situation then and now it has deteriorated further in our time because the people at present are the refuse of the people of the past, the garbage of those who have gone ahead and the waste of the perplexed ones.

It degenerated to the lowest point and the followers committed two big offences which no reasonable person can agree with:

1. They raised the status of the creature to make him the partner of the Creator and a part of Him and considered him a god;
2. They degraded the status of the Creator and described Him with scandalous acts of being born

> from a woman. They claimed that He descended from His Throne of Majesty and entered through the vagina of a woman into her womb where he stayed for nine months then came out from the same way he entered. He suckled the breast of her mother and was wrapped in diaper. He cried, suffered from hunger and thirst and was held in hands and laps. Later the Jews slapped him, tied his hands, spat on his face and put him on the cross. They put on his head crown of thorns and nailed his hands and feet and executed him. This is the description of the true god who is worshipped in Christianity!

This is a blasphemous statement which no one uttered before them or after them. Allah, the High, condemned it and described it to be very offensive:

لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا • تَكَادُ ٱلسَّمَـٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا

> ***"The disbelievers say, 'The Lord of Mercy has offspring.' How terrible is this thing you assert: it almost causes the heavens to be torn apart, the earth to split asunder, the mountain to crumble to pieces." (19:89-90)***

The Almighty said in a Divine Hadith:

> **"The son of Adam abuses Me and it was not proper for him; he denied Me and he has no right to that. He abused Me by saying that Allah has offspring while I am the One, the Eternal, Who**

begets not nor is begotten, and there is no one comparable to Me. He denied Me by saying that 'He will not recreate me as He did in the first place.' The first creation was not easier than recreating."[58]

By Allah, though the worshippers of idols are the real enemies of Allah yet they did not describe their gods despite them being of stones, iron or wood as these people described the Lord of the universe, the Owner of the heavens and the earth. These disbelievers did not claim that their gods are equal or comparable to Allah.

Their explanation of this matter is worse than their statement. They claim that the souls of the Prophets from Adam to Christ were in Hell in the prison of the Devil because of the sin committed by Adam by eating from the tree which Allah has ordered him not to approach. Then Allah Almighty decided to rescue them, and He played a trick to the devil. He came down from the Throne of His Majesty and entered the womb of Mary and was born and grew as a man. He gave power to His enemies, the Jews who executed Him by putting Him on the cross. In this way He rescued His Prophets and Messengers and redeemed them by His life and blood.

They ascribed to true God, Exalted be He, things which a lowest person will refrain from doing to his servant. We do not know any community on earth that has abused their god in this way.

---

[58] Bukhari (3193)

They show respect to the Cross, which entered the religion after a long time after Christ and there is no mention of it in the Gospel. If these people had a tiny portion of reason, they would have condemned the Cross because their god was hanged on it. They should not carry it and touch it with their hands and kiss it. This community as a matter of fact has committed the act of shirk, the degradation of their God and demeaning of their Prophet. They have deserted their religion completely and do not follow anything which the Christ taught.

Now it is clear to every man of reason that Satan subjected these people fully with his tricks. He invited them to these foolish acts and they responded and he moved them to improper behaviour and they obeyed him.

He played his tricks concerning the deity; cheated them about the Christ and played his tricks concerning the Cross and made it an object of worship. He also moved them to making images in the churches and worshipping them. You will not see a church without the image of Mary, the Christ, St. George, St Peter and other priests. Most people prostrate to these images and call upon them beside Allah.

As a matter of fact the devil's tricks were very successful with them. He misguided them in the basic tenants of the religion and its branches. One example is the institution of fasting. Christianity does not prescribe fasting; it was invented later.

The following story is mentioned about the beginning of the fast: When the Persians conquered Jerusalem, they killed the Christians and demolished the churches. In this they were helped by the Jews who went on rampage and killed more

Christians than the Persians had. When Hercules marched to the city and recovered it, the Jews met him with presents and asked him to write a covenant of safety for them, which he did. When he entered the city its Christians complained to him about the atrocities of the Jews. Hercules asked them about what they wanted. They said: 'Kill them.' He replied: 'How can I do that when I have written the covenant of safety? You are aware how serious is the breaking of a covenant'. They said: 'When you promised them safety you did not know what they had done with the Christians: they killed them and destroyed the churches. Killing them is an offering to Allah Almighty. We will bear the consequences of this sin and atone it. We will ask the Christ not to take you responsible for it and we will add one Friday in our fast for you. We will not eat meat on that day and order all the Christians to follow it as atonement to what we have asked you to do.'

Hercules accepted their demand and killed unlimited numbers of the Jew of Jerusalem and the mountain of Hebron. All their celebrations and festivals are fake and innovations added to the religion after the Christ. The Cross itself appeared in the religion after 323 years of the birth of the Christ.

It is clear that the religion of the Christians is based on opposition of the reasons and religious laws and degrading of the Lord of the universe and accusing Him of all sorts of terrible things. Satan played with this misguided community and fooled it. He deceived its members about the Christ and tricked them to worship the Cross. He directed them to paint their churches with the images of Mary, Christ and other

saints. They prostrate before their images and call upon them beside Allah the Great. The devil's plan was very successful with them.

TRICKS OF SATAN WITH THE JEWS, THE NATION WHICH DESERVED THE WRATH OF ALLAH

Allah said about the Jews:

بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ أَن يَكْفُرُوا۟ بِمَآ أَنزَلَ ٱللَّهُ بَغْيًا أَن يُنَزِّلَ ٱللَّهُ مِن فَضْلِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٍ ۚ وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ

"Low indeed is the price for which they have sold their souls by denying the truth which Allah sent down out of envy that Allah should send His bounty to any of His servants He pleases. Thus they have ended up with wrath upon wrath, and humiliating torment awaits them." (2:90)

قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ مَثُوبَةً عِندَ ٱللَّهِ ۚ مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ وَعَبَدَ ٱلطَّٰغُوتَ ۚ أُو۟لَٰٓئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَآءِ ٱلسَّبِيلِ

"Say, 'Shall I tell you who deserves a worse punishment from Allah than this? They are those who incurred the curse of Allah and His wrath, those of whom some He transformed into apes and swine." (5:60)

تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا۟ ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ وَفِى ٱلْعَذَابِ هُمْ خَٰلِدُونَ

"You see many of them allying themselves with the disbelievers. How terrible is what their souls have stored up for them: Allah is angry with them and they will remain in torment forever." (5:80)

Allah, glory be to Him, has commanded us to ask Him in our prayer to guide us to the path of those whom He has shown favour, not of those with whom He is angry or those who have gone astray. In an authentic Hadith the Prophet ﷺ explained that the people who incurred the wrath of Allah are the Jews and those who went astray are the Christians.

Satan played many tricks with the Jews and deceived them in various ways:

1. The first trick he played with the Jews was in the time of their Prophet when they were rescued from Pharaoh and crossed the sea, they saw a people who worshipped idols, they said:

وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتَوْا۟ عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ ۚ قَالُوا۟ يَٰمُوسَى ٱجْعَل لَّنَآ إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

"'Moses, make a god for us like theirs.' He said: 'You really are foolish people. The cult they practice is doomed to destruction, and what they have been doing is useless." (7:138)

What a foolish act? These people have just been released from the atrocities of Pharaoh who was drowned before their eyes and now they are asking Moses to make a god for them! It is reported that the Prophet ﷺ passed in an expedition by a tree on which the idolaters used to hang their weapons and clothes, which was called *dhat anwat*. Some of the people with him said: 'Messenger of Allah, make a *dhat anwat* for us like theirs.' The Prophet ﷺ said: **"Allah is great! You said like the people of Moses who said to him: 'Make a god for us like theirs'. He added: "You are going to follow exactly the way of those who went ahead before you."**

2. Another trick of the devil with the Jews was to make them worship the calf beside Allah though they had witnessed what happened to the idolaters, and their Prophet was still alive. They had seen the process through which this calf was made. It is surprising that not only they took it as their god but considered it the god of Moses as well. Thus they accused him of getting involved in shirk.

   Ibn Ishaq narrated: 'Samiri came from a people who worshipped cows. He loved the worship of cows and kept it a secret in his heart though he had accepted the message of tawhid brought by Moses. When Moses left for mount Sinai on the appointed time, Aaron said to the people: 'You are burdened with the weight of the people's jewellery, get rid of

them because they are impure and throw them in fire, which he lit for the purpose. They brought the jewellery and threw them in the fire and they melted. Samiri has seen the footprint of the horse of Gabriel, he took some dust from that footprint, came to the fire and said to Aaron: 'Prophet of Allah, should I throw what is in my hand?' Aaron replied: 'Yes.' Samiri threw the dust in the fire and said: 'Be a calf of saffron hew which gives a lowing sound.' This happened and the calf was made and Samiri said that it 'was your god and the god of Moses but he forgot.' When Moses returned and saw his people deceived, he felt very angry, threw the tablets and held his brother by his head and beard. Later he sought the forgiveness of Allah for him and his brother and threw the calf in the fire.

3. Another trick the devil played with these people during the life of their Prophet was what Allah Almighty has described in the Qur'an:

وَإِذْ قُلْتُمْ يَـٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً فَأَخَذَتْكُمُ ٱلصَّـٰعِقَةُ وَأَنتُمْ تَنظُرُونَ

"Remember when you said: 'Moses, we will not believe you until we see Allah face-to-face." (2:55)

Allah reminded the people who denied the message of the Prophet Muhammad ﷺ of the behaviour of their forefathers with Moses. They asked him to show them Allah face-to-face.

4. When they were asked to say:

حِطَّةٌ

"'Relieve us!" (7:161)

- affirming the oneness of Allah and asking for forgiveness, Satan deceived them and they changed the words they were told to say. The Messenger of Allah ﷺ said:

"The Children of Israel were said to enter the gate of the township in a posture of humility and say: 'Relieve us,' but they changed the word and entered the gate crawling on their bottoms and saying: 'wheat with barley.'"[59]

So, they changed both the word and the act and Allah sent on them torment from the heavens.

5. Another trick by Satan to the Jews was that when they were in the desert Allah provided them with the shade of clouds and sent manna and salwa (quails) down to them for food, but they became weary of them and asked Moses to bring them garlic, onion, lentils, herbs, and cucumbers. It was a bad choice made by them, so Moses said to them:

قَالَ أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ بِٱلَّذِى هُوَ خَيْرٌ ۚ

ٱهْبِطُوا۟ مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ ۗ

[59] Bukhari (3403), Muslim (3015)

"Would you exchange better for worse? Go to a town and there you will find what you have asked for."(2:61)

6. Satan deceived them in another way and that is when the Torah was given to them, they did not accept it though they have seen many signs, so Allah asked Gabriel to pull out a mountain and raise it over their heads and they were told: 'if you do not surrender this will be dropped on you.' They reluctantly bowed down. Allah described it in the Qur'an:

   وَإِذْ نَتَقْنَا ٱلْجَبَلَ فَوْقَهُمْ كَأَنَّهُۥ ظُلَّةٌ وَظَنُّوٓا۟ أَنَّهُۥ وَاقِعٌۢ بِهِمْ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

   "When We made the mountain loom high above them like a shadow, and they thought it would fall on them, We said, 'Hold fast to what We have given you, and remember what it contains, so that you remain conscious of Allah.'" (7:171)

7. Another act of rebellion by the Jews on the temptation of the devil was that when Allah Almighty rescued them from Pharaoh and his power, split the sea for them, showed His signs and evidences, helped and supported them, honoured them and gave them what He did not give to any other nation in the world and ordered them to enter the town which He has decided for them, they refused to accept the order of Allah and

made all sorts of excuses. At the end they said bluntly to Moses: “You and your Lord go in and fight, we will stay here.” When Moses felt frustrated with them he said:

قَالَ رَبِّ إِنِّى لَآ أَمْلِكُ إِلَّا نَفْسِى وَأَخِى ۖ فَٱفْرُقْ بَيْنَنَا وَبَيْنَ ٱلْقَوْمِ ٱلْفَٰسِقِينَ ◆ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۛ أَرْبَعِينَ سَنَةً ۛ يَتِيهُونَ فِى ٱلْأَرْضِ ۚ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْفَٰسِقِينَ

“My Lord, I have authority over no one except myself and my brother: judge between the two of us and these disobedient people. Allah said: ‘The land is forbidden to them for forty years: they will wander the earth aimlessly. Do not grieve over those who disobey.’” (5:25-26)

8. Another example of their disobedience is the case of the cow they were asked to slaughter in order to know who had killed a particular man and their questions about it. The story has been cited in the Qur’an (2:67-73). The story has a number of lessons:
   - Its recounting is an evidence of the prophethood of our Prophet ﷺ.
   - It is also a proof for Moses’ prophethood and messengership.
   - It provides a proof to what all the Messengers have been stating about the resurrection of the dead.

- It is a proof that Allah hase full power to do anything and with His full knowledge and power He is most Just and deals with justice.
- It also shows that Allah, the Wise and the Almighty presents evidences and proofs to His servants in order to provide them with guidance and remove the excuses.
- It also teaches us that Allah's orders should not be met with stubbornness and meaningless questions.
- It also teaches that Allah's command, the wisdom of which is not known to the people, should not be rejected. It is a sort of disbelief. When Moses told them: 'Allah commands you to sacrifice a cow.' They failed to understand the wisdom behind that act and said to Moses: 'Are you making fun of us?' Then in the end they said: 'Now you have brought the truth,' as though what he taught them earlier was not truth. This is clear blasphemy.
- It shows that the Jews had hard hearts where faith had not taken root.
- It also includes the principle of confronting the unjust rebellious person with the opposite of what he intended. The killer had the intention of acquiring wealth of the killed, and he tried to deny

the crime, but Allah exposed him and he was deprived of the inheritance.

- There is another lesson here that the children of Israel were put to trial by the cow out of all other animals twice once by taking the calf as god and the second time by slaughtering it.

9. The devil tricked the Jews concerning Saturday when they did not obey the command of Allah and tried to play tricks and the result was that they were transformed into apes. It is known that they disobeyed Allah by consuming unlawful foods, committing adultery and killing for no just reasons, which are more serious offences than playing the trick on Saturday. But since they took things which Allah declared to be unlawful as lawful by tricks and tried to deceive Allah and change His religion by stratagems, Allah punished them by transmuting them into apes.
10. He also tested them when fat was forbidden to them; they melted it, sold it and used its price without realizing that the price was also not allowed to be used.
11. He tempted them to take the graves of their Prophets as mosques, and pushed them to kill their Prophets. They killed Zakaria and Yahya. Later they accused Jesus and his mother with grave offences knowing well that he was the Messenger

of Allah and they tried to kill him but Allah saved him.

12. They were moved by Satan to kill their Prophets who brought guidance to them, and took their rabbis and monks as gods besides Allah taking lawful what they declared to be lawful and considering unlawful what they prohibited without checking whether it was in line with what Allah has decreed.
13. They were also tempted by Satan to claim that Allah cannot abrogate something. The Torah has rejected this claim and the Qur'an also cited it:

كُلُّ ٱلطَّعَامِ كَانَ حِلاًّ لِّبَنِىٓ إِسْرَٰٓءِيلَ إِلَّا مَا حَرَّمَ إِسْرَٰٓءِيلُ عَلَىٰ نَفْسِهِۦ مِن قَبْلِ أَن تُنَزَّلَ ٱلتَّوْرَىٰةُ ۗ قُلْ فَأْتُوا۟ بِٱلتَّوْرَىٰةِ فَٱتْلُوهَآ إِن كُنتُمْ صَٰدِقِينَ ◆ فَمَنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ مِنۢ بَعْدِ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ◆ قُلْ صَدَقَ ٱللَّهُ ۗ فَٱتَّبِعُوا۟ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ

"All food was lawful to the children of Israel except for what Israel made unlawful for himself before the Torah was revealed. Say, Bring the Torah and read out if you are telling truth. Those who persist in making up lies and attributing them to Allah after this are the wrongdoers. Say, Allah speaks truth, so follow Abraham's religion; he had true faith and was never an idolater." (3:93-95)

These verses declare their lies that there is no abrogation in the religion. Allah said here that all food was lawful to the children of Israel before the revelation of the Torah except for what Bani Israel had made unlawful to themselves. There were other things which were allowed and the Torah declared them unlawful, and this is what abrogation is.

14. Another trick of the devil is their claim if the jurists declare something lawful it becomes lawful and if the declare anything to be unlawful it becomes so even if the text of the Torah is against it. This means that they allow their rabbis and monks to abrogate but they do not accept it from Allah. It is like the devil who refused to prostrate to Adam and considered it as debasement of his status and then he agreed to be pimp for every evildoer and disobedient. It is also like the worshippers of idols who refused to accept the Messenger sent to them that he be a human being yet they agreed to take stones as their gods. In the same way the Christians declared their priests to be free from the spouse and child but did not refrain from attributing them to Allah, glory be to Him.
15. The Jews had many jurists in the past who compiled the Mishna and Talmud, two important sources of their religious teachings. The authors of these books did not live at the same time. Every scholar added to them. Their

rabbis prohibited eating the animals slaughtered by the people of other faiths. They also prohibited inter-marriage with the followers of other religions. When the later leaders noted that the Torah has not spoken about the prohibition of the food of the other people except the worshippers of the idols, they put strict rules for the slaughtering of the animals.

16. The devil deceived them concerning the slaughtering of animals. They introduced new rules which were not in the Torah, nor in the teachings of Moses. They were introduced by their religious leaders and rabbis.
17. The devil pushed them to use stratagems to avoid a command and prohibition if it was hard for them. They are the people of tricks, schemes and manoeuvres. They tried their plots in the time of the Messenger of Allah ﷺ against him and his Companions but Allah Almighty foiled all their schemes. They plotted to kill him many times but Allah rescued him. They tried to throw a hand mill over him, but Allah told him and he left the place. They allied with his enemies from the idolaters but Allah made them fail in their plan. They planned to poison him but it did not work. They did their best to defeat the Messenger ﷺ but all their plans failed.
18. Another trick of Satan with them is that they in the first ten days of the first month say in their prayer: 'The nations say: "Where is their God?"

Wake up how long are you going to remain asleep, our Lord! Wake up from Your sleep!' They utter these words of disbelief because they feel tired of the humiliation and frustration. They claim that after creating mankind Allah regretted, and attribute to Him things which do not suit His majesty and power. They confronted our Prophet ﷺ with this type of statement. One of them said that Allah created the heavens and the earth in six days and felt tired so He went to relax. Allah revealed the following verse in refutation of their claim:

وَلَقَدْ خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ
وَمَا مَسَّنَا مِن لُّغُوبٍ

"We created the heavens and the earth and everything between them in six days and no sense of weariness touched Us." (50:38)

19. The devil moved them to compare themselves with a bunch of grapes and other nations with the thorns surrounding the walls of the vine. This is a sheer stupidity because the people who grow the grapes cover the vines with thorns in order to protect the tree.
20. They used to make covenant with Allah, but when they went out on an expedition, they broke it. Allah took away their power and authority and imposed humiliation on them and dispersed

them in the land. Now they resorted to regain their power by deception, scheme and cheating.

21. Another matter which Satan put in their minds is that they are waiting for a man to appear from the progeny of Dawud ﷺ; when he appears and moves his lips with supplication, all the people will die. This person is according to their belief the promised messiah.
22. The devil also tempted them to vilify their Prophets and cause them harm as they did with Moses ﷺ and Allah rescued him and ordered this community not to follow them. Allah said:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ ۚ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا

"Those who believe do not be like those who insulted Moses - Allah cleared him of their allegations and he was highly honoured in Allah's eyes." (33:69)

Abu Hurayrah reported: "The children of Israel used to take baths naked looking at the private parts of one another, but Moses bathed alone. They said: 'Moses does not join us in bathing because he may have some disease.' One day when Moses went to take a bath and put his dress on a stone, the stone ran away with his clothes and Moses ran after it calling: 'O stone, my clothes! Stone, my clothes!' till the stone halted with a group of the children of Israel.

They looked at the body of Moses and said: 'There is nothing wrong with Moses.'"

They levelled to other Prophets of serious allegations and did not spare our Prophet Muhammad ﷺ.

The Muslim scholars disagreed among themselves concerning the Torah which is in the hands of the Jews. Some people said that all or most of it is distorted and changed. Others held that the changes occurred in its interpretation not in the text. A third group believe that this Torah has suffered some alterations and changes but the major parts of it are authentic. One of the additions they made in the text is that Allah ordered Abraham to slaughter his only child Isaac. Isaac has been added to the text. It is not true for the following reasons:

1. It is agreed among all three religions that the first son of Abraham was Ishmael. Then to say that the first son to be sacrificed was Isaac is a contradiction.
2. Allah Almighty ordered Abraham to move Hagar and her son Ishmael from the house of Sarah so that she does not feel jealous. How then He can ask to sacrifice the son of the wife and retain the son of concubine?
3. The incident of sacrifice surely took place in Makkah, which was fixed as the place of sacrifice and offering in commemoration of the story of Abraham with his son.

4. Allah Almighty gave Sarah, the mother of Isaac, good tiding of the birth of Isaac and Jacob (11:71). How then would He ask Isaac to be sacrificed?
5. When Allah mentioned the story of the sacrifice He concluded by saying: "We gave Abraham the good news of Isaac – a Prophet and a righteous man." Allah appreciated the obedience of Abraham and rewarded him by giving him Isaac.
6. Abraham asked Allah for a child, to which He responded and gave him good news of his birth. When the child reached the age of working with him, Allah ordered him to sacrifice him. We read in the Qur'an:

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ◆ رَبِّ هَبْ لِي مِنَ
ٱلصَّٰلِحِينَ ◆ فَبَشَّرْنَٰهُ بِغُلَٰمٍ حَلِيمٍ

"Abraham said: 'I will go to my Lord: He is sure to guide me. Lord, grant me a righteous son,' so We gave him the good news that he would have a forebearing son." (37:99-101)

This indicates that this child was given after the supplication and he was the one who was to be sacrificed. The good news of the birth of Isaac was without supplication and at an old age, and it was his wife Sarah who was given the news. That is why she was surprised. Allah cites the story:

وَٱمۡرَأَتُهُۥ قَآئِمَةٞ فَضَحِكَتۡ فَبَشَّرۡنَٰهَا بِإِسۡحَٰقَ وَمِن وَرَآءِ إِسۡحَٰقَ يَعۡقُوبَ ◆ قَالَتۡ يَٰوَيۡلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٞ وَهَٰذَا بَعۡلِي شَيۡخًاۖ إِنَّ هَٰذَا لَشَيۡءٌ عَجِيبٞ ◆ قَالُوٓاْ أَتَعۡجَبِينَ مِنۡ أَمۡرِ ٱللَّهِۖ رَحۡمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيۡكُمۡ أَهۡلَ ٱلۡبَيۡتِۚ إِنَّهُۥ حَمِيدٞ مَّجِيدٞ

"To Abraham Our messengers brought good news. They said, 'Peace.' He answered, Peace,' and without delay he brought in a roasted calf. When he saw that their hands did not reach towards the meal, he found this strange and became afraid of them. But they said, 'Do not be afraid. We have been sent against the people of Lot.' His wife was standing nearby and laughed. We gave her good news of Isaac and after him Jacob. She said, 'Alas for me! How I am to bear a child when I am an old woman and my husband here is an old man? That would be a strange thing. They said, 'Are you astonished at what Allah ordains?" (11:71-73)

Consider the context you will see two sets of good news, which are different from one another; the first one for him and the second one for her. The first one was the one to be sacrificed.

7. Ibrahim عليه السلام did not bring his son Ishaq to Makkah and did not separate him from his mother. How can Allah command him to take the son of his wife to the place where his co-wife lived and sacrifice him and spare the son of his co-wife?
8. When Allah, the Great, took Ibrahim as His friend, and the friendship required that his heart be fully attached to his Lord and leave no space for anything else, then Ibrahim asked for a son and Isma'il was given to him with whom Ibrahim's heart was attached. Allah Almighty wanted that attachment for Him as well (as a test for Ibrahim). So, He decided to put Ibrahim to test by commanding him to sacrifice his son. When Ibrahim surrendered and prepared to carry out the command of his Lord, Allah appreciated his willingness and spared the child because the objective was achieved. This type of trial can only happen with the first child, which was Ismai'l.
9. Ibrahim عليه السلام was given Ishaq at an advanced age while Isma'il was born to him when he was young. Normally the heart of a person is attached to the first child not the one who was given at the old age.
10. The Prophet ﷺ said honourably: "I am the son of two sacrificed ones," referring to his father Abdullah and the grandfather Isma'il.

The point is that the word of Ishaq was added to the text of the Torah by the Jews. There are many other examples of manipulations and distortions in the Holy text which was given to Moses. This happened because the Jews suffered many tribulations in their history and their Holy Book was destroyed. Then Ezra (Uzayr) collected its parts from his memory and what was retained by the religious people and compiled this Torah which is in possession of the Jews. Uzayr was highly regarded for this work and some Jews went to the extent of considering him as the son of god, as the Qur'an tells us. (9:30)

These are a few examples of the tricks of Satan played with the Jews which should make a sincere Muslim realise the favour of Allah to him, Who bestowed on him the grace of knowledge and faith through which those whom He wishes to guide get guidance; and with Allah rests the help.